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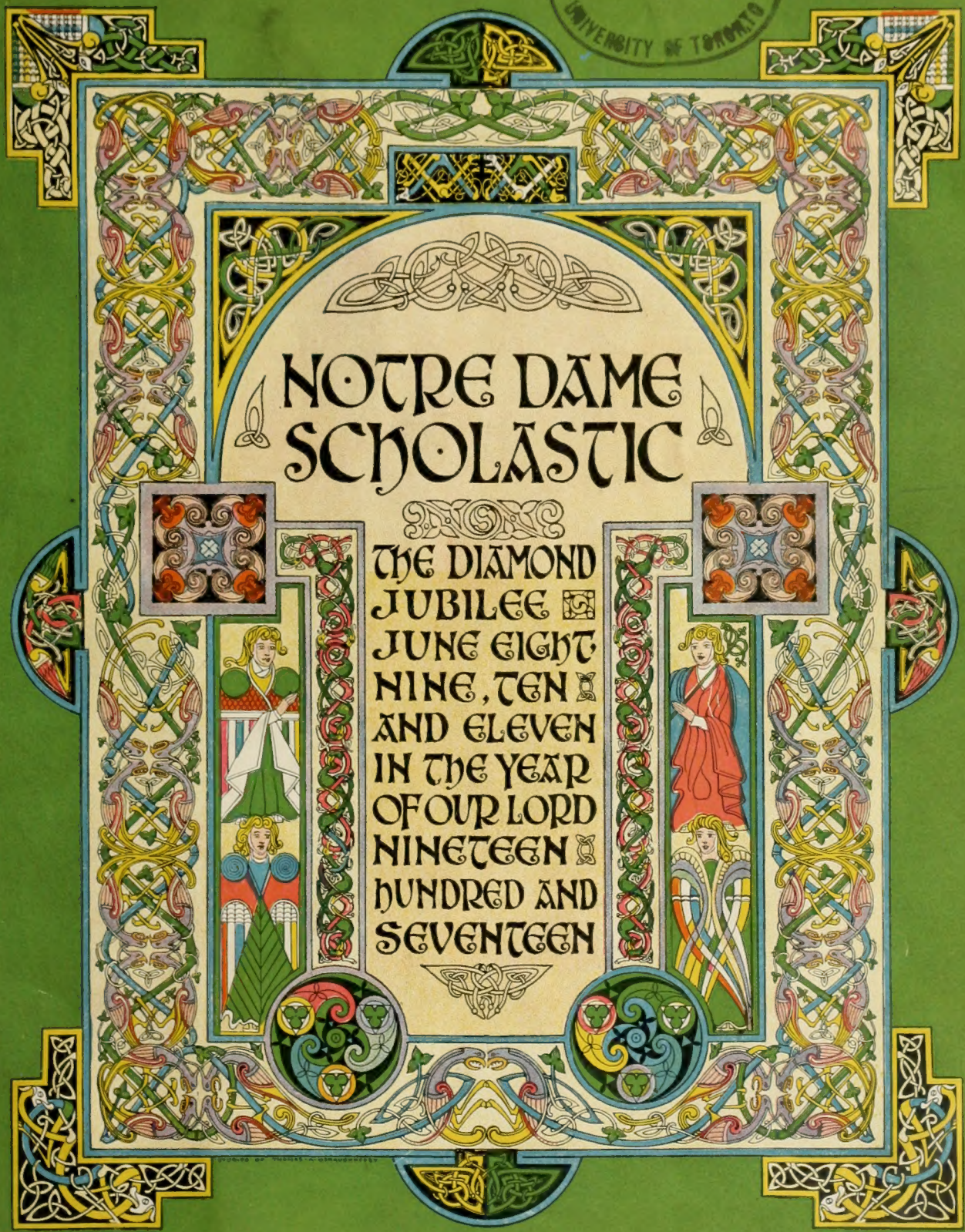

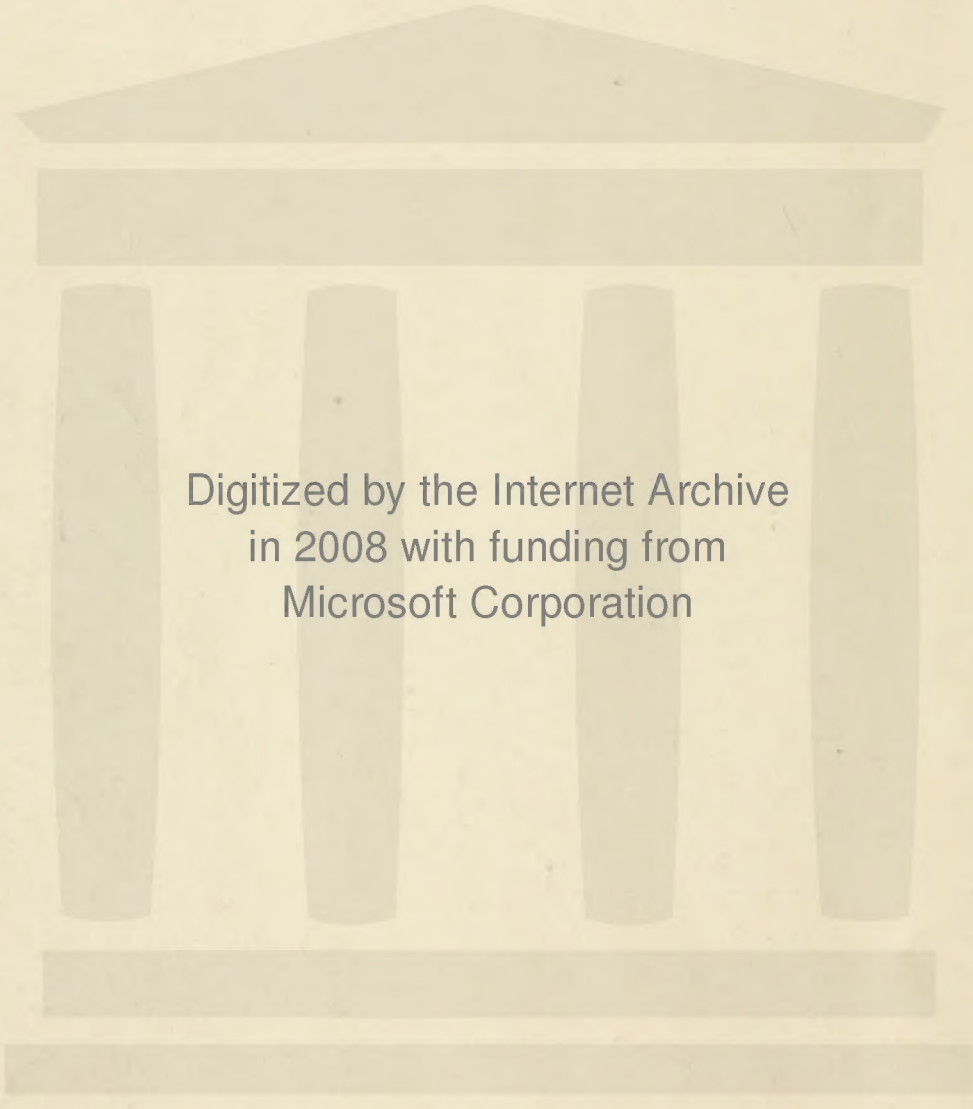

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The Notre Dame Scholastic

DISCE·QUASI·SEMPER·VICTURUS···VIVE·QUASI·CRAS·MORITURUS

VOL. L. DIAMOND JUBILEE NUMBER NO. 35.

A Jubilee Idyll

By the Rev. John Talbot Smith, LL. D., '07

IT IS the good fortune of Notre Dame to be so placed that the most glorious pageant which crosses her grounds finds a setting worthy of it, and the humblest gains in splendor. Never did our Alma Mater array herself more beautifully to greet her children and her friends and guests than on the occasion of her diamond jubilee. June crowned her with sunshine, foliage and flowers; by day the golden dome and the sublime figure of the Virgin towered into the marvelous blue like prophecies; by night a mystic radiance filled the upper air while below lights twinkled in the great buildings and shone in the green spaces of the lawns. Noble processions moved across the grand quadrangle in stately costumes; the church received them with triumphant harmonies, and the auditorium at other times with applause.

The Cardinal of Baltimore, the modest and charming Apostolic Delegate, and the Archbishops of Milwaukee, Chicago and San Francisco, bishops from twenty-five other sees, prelates from all the dioceses of the country, distinguished priests, judges, governors, senators, members of the learned professions, poets, novelists and journalists, educators and missionaries of renown, celebrities, walked in those processions, doing honor to her and to themselves.

Her children, old and young, filled her halls with greetings, with reminiscent tale and song, and laughed and wept over the beloved past forever vanished. The preachers, orators and poets from dawn till dark praised her achievement and foretold her greater glories to come, amid the applause of delighted audiences.

Gracious, delighted, serene, the Beloved Mother accepted all tributes, and dispensed hospitality from that lofty height which sees the past and the future with equal and reverent eyes.

The festival wanes and the guests depart, the lights die out and the music drops to silence; but she remains, lofty and serene, considering many things in her heart, for she is the deathless one, mindful of the little old college on the lake shore, of the peaceful acre where her friends await the resurrection, of the nests where her fledglings are trying their wings, of the workers that labor for her present glory, and of that great highway of the future which she must walk, unafraid, in greater glory.

The Diamond Jubilee.

The Coming of the Cardinal.

Father Francais, C. S. C., Superior-General

THE first note of jubilee that woke an echo at Notre Dame welcomed to her precincts the chief guest of honor during the days of festivity—the venerable Cardinal of Baltimore. Early on the morning of Friday, June 8, the faculty of the University, members of the Community of Holy Cross and a delegation from the graduating class of 1917, left the University in automobiles to escort His Eminence from the train. They were joined on the way by delegations from the Catholic societies of South Bend, and the wide square in front of the depot as well as the streets on either side, was packed with serried ranks of automobiles, gay with flags and flapping pennants. Cardinal Gibbons had in his party a number of bishops and clergy from eastern and southern states, who took their place near the end of the long procession. The automobiles filed through Michigan Street, which the merchants of the city had made bright with flags and bunting, and took the Niles road to the University. Long before the first automobile had turned up the avenue that leads into the college campus, the boom of the great church bell rolled its thundering welcome over wide fields asleep in the gray of morning; and when the procession wheeled into the campus, the brazen clamor of multitudinous bells from tower and steeple cried "jubilee" to the visiting guests.

The automobiles drew up on the left side of the main driveway, and their occupants stood in two lines to greet the Cardinal. The porch and steps of the Main Building were filled with professors and members of the community, while the students, crowded upon the green of the quadrangle, with waving hats and wild cheers, hailed welcome to the venerable prelate. He was accompanied by the Very Reverend President Cavanaugh and the Very Reverend Andrew Morrissey, Provincial of the Congregation of Holy Cross. The automobile stopped for a moment before the Administration Building while the students gave a Notre Dame cheer. The Cardinal smiled benignly, lifted his hand in blessing, and retired to the convent chapel to say his Mass. The jubilee was begun.

Guests Arrive.

All day a steady flow of guests poured into the University. Bishops from every part of the States and Canada; priests from almost every diocese; representatives of nearly every religious order of men in the country; brought greeting and congratulation to the University. Old students in crowds, with the joy of home-coming on their faces, greeted teachers and one another with the warmth of long affection, and in the course of the afternoon, found quiet nooks and an idle hour to live over in reminiscence with their school-fellows the joys and delights of days foregone.

The Administration Building, under the artistic direction of Mr. Raymond Dashbach, was arrayed as a bride. Flags and pennants fluttered from every window; gold and blue bunting dropped in graceful folds from cornice to pillar, and two large American flags fell away to either side of the main entrance and kept a quiet shade for knots of visitors who sat and chatted on the spacious veranda.

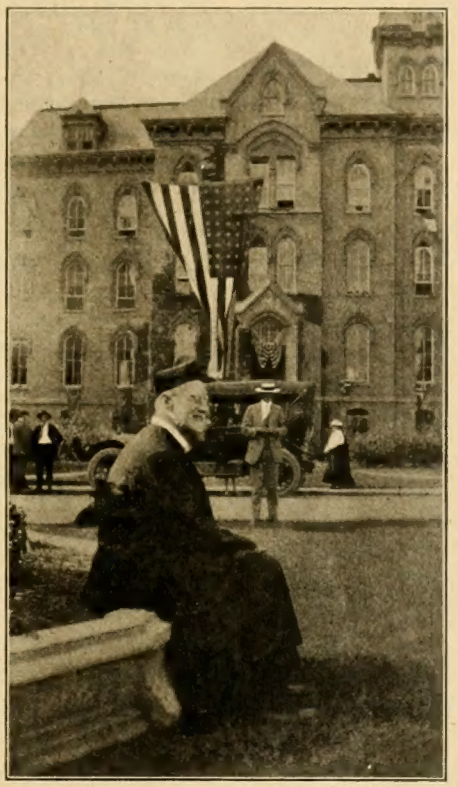
When the guests filed out of the dining room after supper, the university band gave a concert from the front porch, and great crowds moved about the quadrangle, or lounged on the grass, laughing and humming and swaying to the rhythm of the music.

The Camp-Fire Talk.

At eight o'clock Washington Hall was filled with an enthusiastic audience. The Reverend Michael Quinlan, C. S. C., gave a running commentary on a series of stereopticon slides which depicted scenes and people of an earlier Notre Dame, and the old students who sat in the hall applauded heartily as some familiar face or scene brought back the days long past. Father Granger was there, sweet and solemn; Father Corby cheery and hearty; Howard and Zahm and Edwards and Lyons and Stace; and, linking the old days with the new, the much-loved Colonel Hoynes,—now arrayed in the grey

uniform of the Hoynes' Light Guards, again in the dignified morning coat of the Professor of Law; but always wearing the bright, cheery smile of "The Colonel." The baseball team that first defended the gold and blue was there, and the football team that did battle when the American fashion of game was young; and then, for the pleasure of a more modern group of alumni, Mike Powers and Fred Powers, Gibson and Salmon and Farley and Eggeman looked youthfully down on old companions who made the hall ring again with cheers.

After this hurried glance into the past, President Cavanaugh introduced the Very Reverend Walter Elliott, C. S. P., who was a student at Notre Dame in the days before the war. With magic expression and a winning humor the great American missionary painted again the life of the early days which he knew at Notre Dame, and gave speech and movement to the silent figures that had looked down that night from the screen. He wandered again over the college campus, playing the old games, singing the old songs, devising the old schemes; he went in procession again to the refectory and listened to the reading of the great, good books of those days while he ate his frugal meal; and then he told the sacred story of the religious influences that fell like a refreshing dew upon the garden of the soul making it flourish with virtues.



A Great "Old Boy." Rev. Walter Elliott, C. S. P.

When the crowds poured out of the hall, a thousand lights twinkled on the quadrangle, and from the dome the crown and crescent of Our Lady shed a soft radiance upon tower and spire. The night was delightfully cool, and the visitors drifted along the paths or sat chatting on the porch of the Administration Building until late into the night.

Saturday morning the sky was overcast, and a heavy shower of rain about noon threatened for a while to upset the auspicious weather which had ushered in the jubilee. But one o'clock found the sky clear and the sun flooding field and lawn with light. Again the faculty and a large number of the jubilee guests left the University in automobiles to escort His Excellency, the Apostolic Delegate, and Admiral William Shepherd Benson, the Laetare Medalist of 1917, to the University. When the long procession drew near to the campus the hoarse call of hundreds of klaxons set up a wild din which was answered by tolling bells and the enthusiastic cheers of hundreds of visitors who crowded upon the lawn. The distinguished guests stood a moment while the students saluted them with Notre Dame cheers, and then retired to the Administration Building where they were greeted by hosts of friends.

The Conferring of the Laetare Medal.

In the evening the high stairway that leads into Washington Hall was packed with eager crowds anxious to witness the ceremony of conferring the Laetare Medal. Ten minutes after the doors were opened every seat in the building was occupied and a large crowd filled the standing room at the rear of the hall. The academic procession moved from the main building just before eight o'clock. The graduating class in cap and gown were followed by the faculty; then came the visiting clergy, the monsignori and the bishops. At the end of the long procession came His Excellency the Most Reverend John Bonzano accompanied by the Reverend John Delaunay, C. S. C., and His Eminence James Cardinal Gibbons walking with Admiral Benson. As the distinguished guests entered the hall the assembly rose and greeted them with cheers that were prolonged until they had reached their places on the stage.

After a selection by the University orchestra, Mr. Joseph Flynn of the graduating class, gave a brief history of the Laetare Medal and

the Reverend Matthew Schumacher, C. S. C., read a few of the many messages of congratulation which had come from eminent statesmen and former Laetare Medalists. Among these were the following:

[*Telegram*]

WHITE HOUSE
Washington, D. C.
June 9, 1917.

Rev. John Cavanaugh, C. S. C.

I am very glad that the University of Notre Dame is to confer this merited honor on Admiral Benson. His work for the navy has been rendered with great tact and efficiency and he has accomplished constructive work that has contributed very largely to the present excellent condition of the navy.

Woodrow Wilson.

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THE SECRETARY OF THE NAVY.
Washington.
June 8, 1917.

My dear Father Cavanaugh:—

I deeply appreciate your invitation to be present at Notre Dame on the 9th, when the Laetare Medal for 1917 will be presented to Admiral William S. Benson, Chief of Naval Operations of the Navy Department. It would give me the greatest pleasure to accept your invitation, both because I entertain the pleasantest recollection of a delightful visit to Notre Dame and because I would like to join with you and others in doing this honor to the American naval officer who, since Admiral Dewey's death, has the highest rank in our service. I am happy that this honor has come to Admiral Benson. It could not have been more worthily bestowed. As a man and as an officer he illustrates the highest qualities of the best Americanism.

Sincerely yours,
Josephus Daniels,
Secretary of the Navy.

Rev. John Cavanaugh,
Notre Dame University.

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[*Telegram*]

Roxbury, Mass., June 8, 1917.

Dr. J. W. Cavanaugh,
President, University of Notre Dame.

Congratulations to Fathers of the Holy Cross and to the University and Faculty and students on the Diamond Jubilee. Greetings to Admiral Benson, the great Laetare Medalist of 1917, from the smallest medalist of 1907,

Katherine E. Conway.

The University Glee Club, diminished in number by the members who had joined the Officers' Reserve Camp, sang "The Sword of Ferrara" by Bullard, and the President of the University read the formal address of presentation:

THE
UNIVERSITY OF NOTRE DAME
TO
WILLIAM SHEPHERD BENSON
GREETING

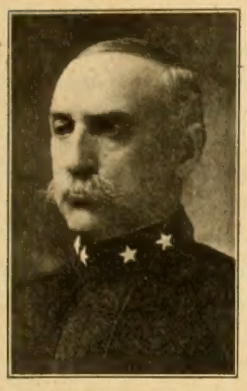
Four and thirty years ago, our forefathers in this University founded the Laetare Medal to honor distinguished service among the laity in every field of lofty human endeavor. Since that time this testimony of merit has been conferred on a long line of illustrious figures who have labored for art, science, literature, philosophy, civilization, patriotism and religion. Each member of that brilliant hierarchy in turn brought honor to the Laetare Medal which has thus been increasingly enriched by association with the noblest names and achievements in American Catholic Life.

This year, the University turns to you, Sir, as one worthy to be adopted into that lofty company. Religion and Patriotism are the sublimest passions of the human heart because they make the largest demands on human life. Of old, it was said by Our Lord: "He that loveth his life shall lose it, and he that hateth his life and flingeth it away, keepeth it unto life everlasting." What the Divine Wisdom thus proclaimed regarding the love of God is true in proper measure of the love of country. Not alone the saints, but the sages; not alone the prophets, but the poets; not alone the apostles, but the patriots of all time have most truly by hating and flinging away their lives loved them and kept them unto life everlasting. Hence the world has always honored not only the religious consecration, but the patriotic devotion as well. Hence in every civilization, love of country has walked hand in hand with love of God. And because you, Sir, in your own life have exemplified conspicuously these two greatest expressions of the human soul, because of the distinguished honors you have won in the service of your country and the loyalty you have shown in the practice of your religion; because of your double devotion to God, Our heavenly Father, and to America, our beloved mother, the University of Notre Dame confers on you the Laetare Medal for the Year of Our Lord, Nineteen Hundred Seventeen, and prays for you happiness and length of days for yet more glorious achievements.

When the President had finished the address he took the medal from its purple case and handed it to His Eminence, Cardinal Gibbons. The venerable prelate smiled graciously and beckoned to Mrs. Benson who sat in the audience to ascend the stage. As the wife of the Admiral came upon the platform the whole assembly rose and cheered. Together with the Cardinal she pinned the medal on the breast of her husband, and His Eminence taking the hands of both in his offered his hearty congratulations. Admiral Benson expressed his gratitude in an address marked by a dignity and a simplicity which are characteristic of his whole manner. The picture of the ranking Officer of the United

States Navy, at a time when the American people look to him and his sailors for the victory that might bring peace upon the world, speaking his thanks for this signal appreciation of his work and of his high character, was deeply affecting. The audience frequently interrupted him with applause, and when he sat down the hall rang with cheers of appreciation. Admiral Benson's address follows:

ADMIRAL BENSON'S ADDRESS.



Admiral Benson

MY DEAR friends:—It is impossible for me to express my appreciation of the honor Notre Dame has bestowed on me or to express my heartfelt thanks to the faculty for their many kindnesses, and to the Catholic hierarchy, the previous recipients of the Laetare Medal, and the many others who have sent me such gratifying words of welcome and congratulation. I appreciate the vast significance of the Laetare Medal and shall prize it as long as I live, and after that it shall become a valued heirloom in my family. I have never received an honor that has pleased me more than this one, for two reasons: the first is the personal gratification that comes from the knowledge that I have attained success in my abmition to make myself useful to my country and to win the love and respect of my fellowmen. That is a satisfaction that will be understood and pardoned by all, I am sure, and I shall not dwell on it.

"The other reason, and one that is of far greater significance, is that my election to this honor by an institution standing so high in the estimation of the Church, and at the same time holding a responsible post in the service of our government, proves beyond the power of successful contradiction that the great American people are building this glorious nation on the cornerstone of liberty—the American Constitution—which provides for freedom of belief and worship, and that they are following out the spirit as well as the letter of this bulwark of freedom, under the influence of which, we now believe, there will emerge from the awful fire of the present conflict not only a more secure democracy for those already enjoying the fruits of liberty and freedom, but the right and opportunity of life, liberty and the pursuit of happiness for all the peoples in all parts of the world.

"It proves, too, that faithful observance of the laws of the Church goes hand in hand with good, loyal and patriotic citizenship and in no way hampers a man's success in life. But what it has demonstrated to me most forcibly all these years is that a man can be a sailor and not only remain strong in the Faith and obey its tenets, but that if one really has the Faith at heart the peculiar life in the Navy will actually tend to make him a firmer believer. In our day of hustle and hurry in the affairs of this world, we seldom stop to think where it all leads and whether or not this life is the end in itself. We only stop to think of those things when we are confronted with some unusual exhibition of a power whose immensity strikes us with the realization that there must be a Being against whose might man's boasted prowess is not so much even as a grain of sand on the seashore. Reminders of this kind on land are few and far between usually, but the man of the sea has them almost daily in the awful might of wind and wave; and it has a salutary effect on every man who believes in God.

"I have had a long, personal and intimate contact with men in our Navy, and I can assure you that they are a splendid lot of young Americans, and a good many are faithful and conscientious Catholics. No young man need hesitate to join this branch of public service for any religious cause whatever, for if he has the Faith that makes him strong on land, he will be so in the Navy. We have Catholic chaplains on many of our ships now, and unless a man is on a ship that is on detached service, he can usually hear Mass on Sunday, and in every other way attend to his religious duties.

"As I have already said, there are a great many Catholics in the Navy now, and it is well that it is so, for it will help to convince all Americans that Catholics put country before all else, and make of this nation the united America whose power for democracy will assure liberty and freedom for all peoples. Looking back on our history we find that from the very beginning of the settlement of our country, all Americans have been loyal Americans whether Catholics or Protestants, as their faith dictated. We find that Catholics and Protestants together hewed a home out of the

wilderness of the new world and fought off disease and famine and the attacks of the savage, that shoulder to shoulder they fought and bled and died to make out of their new home a free and independent nation, and after the struggle had been won they gathered around the same council table and drew up our Constitution, not as Catholics and Protestants but as Americans with the thought only of the welfare of the new nations. In the great civil war, too, they marched, fought and died together—and today, in this gigantic struggle of democracy against autocracy, America will win because as in former times of stress her sons—and daughters too—are as one behind her leaders, burying all their differences and thinking only of the welfare of this Great Republic of Freedom."

After a second selection by the Glee Club, Father Cavanaugh introduced The Honorable Victor James Dowling, Associate Justice of the Court of Appeals of New York, and a Knight of St. Gregory, who delivered the principal address of the evening. The scholarly address of the Justice follows:

JUSTICE DOWLING'S ADDRESS.

Victor Dowling

IT IS peculiarly appropriate that this great institution of learning, venerable in its age as things go in this comparatively young republic, should take advantage of the celebration of its advance towards the century mark to honor a man who not only represents the highest type of Catholic citizenship but who is the ranking officer in that branch of the service which has given us so many proofs of heroism and devotion, for which we revere it. The American Navy has deserved well of the Nation ever since it precursors, equipped only with paving stones, captured the Gaspé and since the O'Briens seized a British sloop with a party armed with pitchforks and axes. The significant flag which first flew over an American ship of war was the rattlesnake coiled to strike, with the words: 'Don't Tread On Me.' The annals of courage contain no more inspiring sentences than those which have been uttered by our naval heroes: John Paul Jones' defiant reply to the British demand for surrender: 'I have not yet begun to fight!' Lawrence's last words on the Chesapeake: 'Don't give up the ship, boys!' Perry's: 'We have met the enemy and they are ours!' and Farragut's blunt command at Mobile: 'Damn the torpedoes—follow me!' What American does not glow with pride at the deeds of Decatur and the Philadelphia at Tripoli; Porter in the Pacific; MacDonough on Lake Champlain; Reid on the General Armstrong; the Constitution and the Hornet; Perry and his trip to Japan, down to the days of the Spanish American War with its memories of Dewey, Schley and Sampson. But these vivid flashes of patriotic fervor are but a few high-lights in the picture of American naval daring which has been the admiration of our country from the days of Hopkins and Barry.

"Nor is it strange that this University should evince its appreciation of a man of action, to whom all eyes are turned with supreme confidence in this hour of the crucial test of our national strength. For where can knowledge be diffused save in a country which, in the full assurance of adequate protection from any foe, can devote its energies to the honorable arts of peace. Amid the din and confusion of battle the voice of the teacher is unheard. The youth of a nation rushes forth with eagerness to sacrifice all in defence of the fatherland. In every European nation today the tide of educational activity is at its ebb. Study halls and libraries are deserted by all save those physically unfit for any martial service. Every European battlefield has been drenched with the best blood of the warring countries and especially of the young men,—the hope and pride of their native lands. Who can estimate the loss to human progress which has come from the prodigal waste of the lives of generous and ardent young men who, at the outset of the struggle, with reckless disregard of danger, volunteered and paid the price of patriotism in suffering and death. Poets, musicians, artists, littérateurs, dramatists, scientists, authors,—all have given their lives for their ideals, and posterity has been deprived of many who could have said with as much justice as André Chenier on his way to the guillotine, as he touched his forehead:—"And still there was something there." And if it be true that "*silent leges inter arma*" still more true is it that education must be mute and passive till the hour

of conflict is past. But none the less is the educator grateful to the military and naval powers which, as they have been his protection against past aggression, are now his only hope for a speedy restoration of normal conditions, when the thirst for knowledge will be in proportion to the duration of its denial to the community. For with the return of peace, the ingenuity, the skill, the talent of all the nation must be inspired and directed to repair, so far as may be, the havoc wrought in the wake of war, where the results of the industry and genius of centuries have been annihilated in an hour. Therefore this nation sees in its soldiers and sailors, not merely the protectors of the hour but the hope of the future; since only by their valor can our free institutions endure, under whose inspiration the educational activities of the country must be extended to wider fields of usefulness.

"In this great work of regeneration and upbuilding, Catholic education must play an even greater part than it has in the past in our national life. This it can do only by resolutely refusing to sacrifice a single one of its aims or ideals. It has demonstrated the soundness of its contention that religion must play a part in education. It would seem as though at this late day no argument would be required to prove the futility of any attempt to impart an education which shall furnish the intellectual equipment to achieve success without the moral training to cause it to be conserved by honest means and devoted to honest ends. While irreligious pedagogues have been quarrelling over fine distinctions, and inventing new phrases for old methods, to conceal their paucity of ideas, successive generations have come from their direction morally deficient and mentally overtrained, cynics and opportunists, ignorant of the authority which is Divine and defiant of that which is human. The awakened conscience of a public appalled at the revelation of the low moral tone which follows in the wake of godless training, finds expression at times in such warning notes as those struck a few years ago by ex-President Roosevelt: 'We must cultivate the mind, but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is it to have that for the lack of which neither a sound mind nor a sound body can atone—character. Character is, in the long run, the decisive factor in the life of individuals and of nations alike. Sometimes in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless.'

"It is to meet the rising tide of indifferentism and infidelity by opposing to it a dike built upon the sure foundation of a well-grounded belief that the Church, deprived of governmental assistance, nevertheless is doing the only work which can insure the stability of any government. This she does by providing Christian education for the young out of the poverty and charity of her devoted followers. What this means can best be appreciated when we consider that upon these shores a million six hundred thousand children are being educated in Catholic free schools.

"Who can estimate the good which has been done for this country by the millions of children who have gone through these schools since their inception here, with the constant lessons of devotion and sacrifice taught by the daily lives of nuns and brothers who render a service that no government could ever hope to command or compensate. From such schools go forth the boys and girls who are destined to be the glory of this country, devoted to her cause, loyal to her institutions and are bound to her by a tie which is firmer than all others, for it is enforced by the decree of God Himself. The aim of those in charge of these schools is to train boys to be men who, in a selfish age, will be mindful of the adage of Chaucer that 'He is gentle that doth gentle deeds.' They hope to train men whose knowledge, acquired under religious care and animated by a Catholic spirit, shall ever be useful to the community, so that whatever vocation in life they may choose they will strike a keynote of naturalness, of clear thinking, of high endeavor. Those who go forth from their doors will not be faddists, nor followers of strange cults, nor self-advertising practitioners of that philanthropy which

consists largely in seeking to annoy their fellow creatures. They will regard their work, whatever it may be, as God's work, and will perform it cheerfully and uncomplainingly, be it ever so trying. If they become professional men, they will obey the code of ethics of their chosen calling and will not be 'shysters' nor 'quacks.' If they enter the field of letters they will not be producers either of the journalism which is unreadable or of the literature which is unread. If they enter business they will be faithful employees, and if success crowns their efforts and they become employers, they will realize their duty under God to those less fortunate than themselves. And the ambition of the nuns for the future of the girls entrusted to their care is not less noble. They hope to inspire them with such ideals that they will bring into whatever position in the world their talents may call them to an atmosphere of truth and loyalty which shall be an incentive to the chivalry of men and the generous rivalry of women; for while lance and pennon, helmet and coat of mail have passed away, and while courts of love and the amorous jargon of troubadour and trouvere are alike obsolete, the spirit of true knighthood is in the heart of every worthy man to be kindled into flame by the inspiration of a noble woman. They will not send forth devotees of that fashion by which the fantastic becomes for the moment universal, but they will inculcate lessons of heroism in which woman has never been deficient, but which have multiplied beyond measure since Christianity fortified her soul with the knowledge of her mission, and which have been furnished for centuries by the mothers of Ireland and Poland, and by those of France and Belgium today.

"Nor is the educational activity of the Catholic Church limited to primary education. Two hundred and sixteen colleges for boys and six-hundred and seventy-six academies for girls are the most eloquent proof of her interest in higher education. Her universities are her peculiar pride and comfort. Even this great University in its ideal setting, profits by its heritage of the constant interest of the Church in higher education. For what modern universities with all their lavish endowments can surpass the mediaeval ones; and where will you find today, with our boasted progress and undoubted wealth, institutions of learning to equal those which in the Middle and so-called Dark Ages adorned and made famous Paris, Oxford, Cambridge, Bologna, Prague, Vienna, Salamanca, Coimbra? Where will you now find the fount of learning so pure and undefiled that to it will come, as did nearly seven hundred years ago to a single university, twenty thousand students? From those walls came forth the men whose genius illumined the earth as it has never since been brightened, and who in painting, sculpture, architecture, poetry, philosophy, have ever since been copied but never yet surpassed.

"And surely never was there more need for the ripened product of Christian civilization than now. For generations the world had been seething with unrest. Discontent, unsatisfied longings, class hatred characterized a large proportion of humanity. The world, like a ship afloat in a tempest, without compass or rudder, was drifting at the mercy of the winds; her crew, in mutiny, refused to trust the only mariner who could bring her safely into port. Mankind, tired of restraint and impatient to work its own will, sought to close its ears to the voice of reason and experience, and in obstinate blindness denied the authority which was Divine and scoffed at that which was human. Despite these conditions the Church wrought its wonders throughout the world among those who were willing to listen to her voice. Carried into remotest heathendom by the heroism and ardor of its missionaries and teachers it caused many a desert place to blossom like the rose and brought solace, hope and progress in its wake. Its characteristics were patient teaching, parental discipline and self-sacrificing devotion. It adapted itself to every need and sought no reward save in its own results. While non-Catholic civilization has withered and destroyed every savage race which it has sought to reclaim, Catholic civilization has revived and preserved those whom it evangelized. Look at the Philippines, on the one hand, with the only large mass of Asiatics converted to Christianity in modern times,—some six or seven millions living in brotherhood with their conquerors,—and compare their fate with that of our own Indians on the other. And even in those countries where the Church was most persecuted, she proved herself the sole protector of the stability of Christian society by her promotion of Christian education; the sole defender of the sanctity of the home by her opposition to divorce, and

the sole body teaching and enforcing respect for lawfully constituted authority.

"But while her bloodless triumphs proved for centuries the sole counterpoise to the destructive force of war, the neglect of her teachings and the contempt for her authority have borne bitter fruit in the conditions which prevail in Europe today. There not a single tie that ordinarily binds men together has been found strong enough to withstand the pressure of racial and national animosity. It seems at times as though, despite centuries of religious and educational appeal, man has reverted to his purely animal instincts and pursuits and has forgotten that there exist higher things. Not even the bonds of fraternity which in time of peace had apparently associated so closely together in common organizations large numbers of those now in the warring countries, have proven to be more than the veriest threads which have broken and yielded at the first impact and scattered into warring camps those who theretofore had been friends.

"What the world needs is the acceptance of a central authority which, itself free from suspicion of self-aggrandizement, can act as the last tribunal to which may be submitted the conflicting claims of nations. Well would it be for the world if the Papacy today occupied the prominent position which made a Gregory VII., an Urban II., or an Innocent III. the arbiter between clashing interests which could find no other decision save in arms. People prate glibly about the Dark Ages, and yet in the days when the struggle for supremacy led to wars that were almost universal, even if petty, the Catholic Church enforced the Peace of God, within which were included not only consecrated persons and times, but consecrated places as well, to which a sad contrast may be found in ruined cathedrals and churches wherever war has passed in the last few years. It then evolved the Truce of God, which, as early as 1027 found its expression in the decree of the Council of Elne forbidding hostilities from Saturday night to Monday morning, afterwards was extended to the three days of the week consecrated by the great mysteries of the Christian Church, namely: Thursday, the day of the Ascension; Friday, the day of the Passion; and Saturday, the day of the Resurrection; and which later included Advent and Lent. This gradually was extended to the whole world in 1179 under the penalty of excommunication, and ultimately led to the almost complete suppression of private warfare. Nor was the authority of the Church exerted alone upon the lowly to enforce respect for their superiors, for it was directed as well to impressing upon those in power a realization of their duty to those under their charge. It is not many years since this country was thrilled by a slogan which struck many with the sense of novelty,—that 'a public office is a public trust'; and yet as

SOME OF THE JUBILEE GUESTS.

far back as August 1st, 1137, Louis VI., King of France, on his [illegible] dying at the Abbey St. Denis, [illegible] to his heir, afterwards Louis VII. 'Remember royalty is a public trust for the exercise of which a rigorous account will be exacted by Him who has the sole disposal of crowns and sceptres.' We are proud of him whom we call the 'Father of his Country' in emulation of the Roman Emperors who proved themselves benefactors of their kind, and yet that name was applied in the Middle Ages to the Abbott Suger who so endeared himself by his two years regency for Louis VII. while absent on the Crusades that he was universally known by that appellation, and it was to this same crusading king that St. Bernard of Clairvaux said: 'It is better to struggle against the sinful lusts of the heart than to conquer Jerusalem.' And what more ennobling estimate of the dignity of honest labor could be found than in the maxim of St. Benedict '*Laborare est orare*,' which his disciples justified by giving, as Michelet said, 'to a world worn out by slavery the first example of labor done by the hands of the free.'

"Nowhere will you find this reciprocal sense of obligation upon the part of those in authority and those subject to it enforced as a matter of religious duty save by the Catholic Church. Nowhere else will you find patriotism enjoined not merely as a civic duty but as a religious obligation. That this is the teaching of the Universal Church is demonstrated by the unanimity with which Catholics in every one of the conflicting armies are loyally and devotedly sacrificing themselves for the fatherland to whose lawfully constituted authorities their allegiance is due. With non-Catholics this sense of loyalty is based on the natural law enforcing it as needful, for the common welfare of society. But with Catholics the basis of this loyalty is not merely the natural law but the Word of God Himself, when His Son commanded:—'Render therefore to Caesar the things that are Caesar's'; and as all power is from God the Catholic recognizes and fulfils his duty to Omnipotence when he is loyal and patriotic to the land of his birth or of his adoption.

"And in what country have Catholics more reason to be devoted to their native land than here, where every step in its discovery, exploration, settlement and upbuilding has been signalized by Catholic sacrifice and heroism? From the first voyage of Columbus the sign of the Faith has been stamped on the New World. His soul was filled with the desire to spread the light of the true faith among the strange peoples who still sat in outer darkness and to bring them within the one fold. Truly was he a Cross-Bearer to these shores where from every hamlet the sound of the universal prayer rises in unceasing succession, and where the sun bathes with golden splendor in its daily course the endless elevation of the self-same Cross that Columbus bore on his standard as in his heart, and with it consecrated both continents to God. Here in this land his courage, zeal and steadfastness made known, is the safest refuge and greatest hope of that same Cross beneath the shelter of the flag it sanctifies. This land has been dedicated to God as well by the blood of the martyrs like Chenier, Parga, Delgado, Padilla, Lopez, Rale, Breteuf, Lallemant, Daniel, Garnier, Chabarel, Jogues, Goupil and LaLande. It has been sanctified by the traces of the wanderings of the missionaries, until every state has preserved the memory of their apostolic labors, as this state venerates Allouez, Aveneau, Marquette, Sallon, Hennepin, Rebourde, Membré, Gravier, St. Pré and DuJaunay. Almost every section of the country has reason to remember the patriotic service of heroic priests like Gibault. Not a national war has been fought but has given its heroes,—not only soldiers and sailors, but priests and nuns as well; not a movement upward but has given proof of Catholic loyalty and devotion.

"And how wonderfully has the Church flourished, keeping pace with the advance of the flag! For here in a land where true freedom still reigns and where the Church has received naught from the State save liberty of worship according to their consciences for her children, is to be furnished the most striking demonstration of the inseparable connection between morality and progress, and proof of the vitality and fruitfulness of a free Church in a free State. Here shall be supplied every loss which indifferentism or hostility may temporarily cause elsewhere, and here shall the children of the Church, faithful to her teachings, repay the blessings they enjoy in a true Republic by such devotion as shall protect their beloved land from every foe, external or internal, whether their attacks are directed against her flag or against her institutions. And that this advance has been accomplished with incredible swiftness,

though not without a struggle, may be realized when we consider that the life of this very University covers the period of the great development of the Church in this country and of its tribulations as well. Less than ten years before its foundation, the convent at Charlestown, Massachusetts, was in flames, accompanied by scenes of riot and profanation. The following year the Native American Party was organized, founded on hatred and proscription against the foreign-born, and particularly the Catholic. It was not many years before that Native American riots took place in Philadelphia and were threatened in New York. Within another generation the Know Nothing Party had been organized along the same lines of intolerance that had characterized its predecessor, and sixty years ago legislation for the visitation of convents was passed in Massachusetts, as it has been enacted within the last few years in various Southern States. Within the past decade the voice of intolerance and calumny has often been heard, and the demagogue and bigot have again sought to revive hatred based on lines of religious division.

"Yet despite all these temporary rebuffs the Church has grown phenomenally. At the close of the Revolutionary War when a Prefect-Apostolic for the United States was first appointed, the Church numbered but twenty-five priests and twenty-five thousand followers, of whom nineteen priests and fifteen thousand of the faithful were in Maryland alone. By 1808 it had made what was considered a great gain, numbering two bishops, sixty-eight priests and two hundred thousand communicants. At the close of the Civil War it had reached the satisfactory numbers of seven archbishops, thirty-eight bishops and three million followers, while in the ensuing fifty years it has reached its present magnificent proportions of fourteen archbishops, ninety-six bishops, nineteen thousand nine hundred and eighty-three priests, fifteen thousand five hundred and twenty churches, one million, six hundred thousand scholars in parochial schools, with seventeen million twenty-two thousand eight hundred and seventy-nine of the faithful in the United States and eight million four hundred and thirteen thousand two hundred and fifty seven more under the shelter of our flag in our Island possessions, or over twenty-five million devoted supporters of Church and Country. Nor has this great growth been the result of the propaganda of the rich and the powerful. It has largely come from the humble and the lowly, on whose behalf the Church has most often expended her devotion and with whose interests her own are closely allied. The tremendous progress of the Church in this country has been due, in large measure, to that noble line of members of the hierarchy whereof Bishop Carroll, Bishop England and Archbishop Hughes were leaders in the past, and Cardinal Gibbons and Archbishop Ireland today are exemplars. It has been due in great measure to the devoted priests and religious who have given their lives in unselfish endeavor and whose sacrifice has borne fruit a thousandfold. But credit for the results achieved must be given as well to the unflinching faith of the immigrant to this country who has brought with him his faith, made dearer to him by reason of the persecutions he had endured abroad to preserve it. How great a factor that has been may be judged from the mere statement that from 1776 to 1908 the immigrants to this country from Ireland alone numbered four million eight hundred and forty-four thousand, two hundred and sixty-two, and today there are not less than thirty million persons of Irish descent in the United States. Not merely did this mean a gain to America in brain and brawn and courage, but it meant as well the introduction into the Church in this country of a devotion and loyalty in religious matters which could not be without their results. As these immigrants had faced proscription, famine and death itself in their native home-lands for their religion, so the tie which bound them to it was never weakened here. The bed of the ocean is strewn with the bones of the immigrants who fled to America, not merely for material advancement, but for religious freedom, and who died on their way to the land of their hopes. The survivors scattered all over the land and made their homes wherever an opportunity for honest toil was offered. Throughout this country—by the banks of rushing rivers, on the crests of lofty mountains, beneath the present site of bustling cities where once existed only a clearing on the forests' edge—marking the line of railroad and canal and a new path into the wilderness, there lie the remains of the brave and hardy men who sought in every decent way to provide, not only for themselves, but for those they loved. All honor to these early exiles, whose very names are forgotten, and yet who,

[illegible] with their very heart-strings throbbing with the [illegible] glorious traditions—then scorned and derided yet in silence and resignation helped to build deep and solid the foundations of the free [illegible] of our country. Without these pioneers there might have been a different tale to tell of this latest experiment in human freedom. An enduring monument to their devotion to the Faith is the unending vista of the Cross over churchspire and schoolhouse and orphanage in every quarter of our beloved land. Peace to their ashes!

"The day has passed when the Catholic can be feared as a fancied menace to the permanency of Democracy. He can no longer be ignored as a potent factor in aid of the preservation of real freedom. Thinking men now realize that the Republic has no truer defenders than those whose patriotism is based on sound morality and enforced by gratitude to a land where there is 'liberty without license and authority without despotism.' Bishop England has said: 'Religion is the great conservative principle of Republicanism.' What it means today is well exemplified in the words of Bishop Cusack at the unveiling of the monument to the great Catholic soldier, General Philip H. Sheridan: 'May it serve to impress upon our children that next to God their duty is to their country. May the principles for which Sheridan fought be ever maintained, a Union of independent states in one unbreakable federation, a Union of many races fused into one people, and a Union of many creeds worshipping God under the equal protection of one flag. Implant in us, O God! a living sense of this unity, that we may keep our country great, glorious and free.' It is not among Catholics nor in Catholic institutions of learning that we will find those who, in this hour of national stress, will preach or practice treason or defy the laws and the civic leaders.

"In this great work of patriotism, education and progress the Religious of Holy Cross have played their part. The gratitude which France and Algeria, Bengal and Canada, have felt for their magnificent labors is entertained in even larger measure in this country, where their learned and patriotic efforts have produced such wonderful results. May they find the reward for their services to religion and education in the development to the fullest possible measure of success of this great institution to which their hearts are devoted. May the spirit of the Proto-Priest of the United States whose remains have been entrusted to their care be an inspiration to those who pass from under their splendid training and make them worthy of their Alma Mater, devoted sons of Mother Church and faithful to her teachings. May the memory of the heroic priests who under the guidance of Holy Cross, like Father Corby, have left names which are on the honor roll of the nation, be equally potent in evoking the spirit of patriotism in those who have dwelt within her walls. And when full of years and good works this great University celebrates the centenary of its existence, may its sons be able to acclaim the coming twenty-five years as the most fruitful in all its career in results achieved for God and Country."

At the close of this address, Father Cavanaugh announced that the guests of the University might have the opportunity of meeting the distinguished Laetare Medalist in the University parlors, and the great crowds moved to the Administration Building where they were graciously received by the Admiral and Mrs. Benson.

BACCALAUREATE SUNDAY.

Cardinal Gibbons

YOUNG June arrayed as a bride called this day her own, and sky and field and prim lawns were bright with festal glory. The roads of the campus, blindingly white in the sun's glare, were early alive with whirring automobiles bearing hosts of visitors to witness the Pontifical Mass celebrated by His Eminence, Cardinal Gibbons. Far over the fields rolled the solemn thunder of the great church bell and the buildings that front the campus seemed to shiver with its echoing boom. Shortly after eight o'clock the academic procession moved from the Administration Building to the church. Headed by the Archiepiscopal cross the graduating class in cap and gown came first in the long line and were followed by the faculty of the University and a large number of the clergy. The brown habit of St. Francis moved beside the immaculate white of the sons

of St. Dominic, Paulist and Passionist, Benedictine and Redemptorist added lustre to the glorious pageant, and a long line of monsignori with more than thirty bishops and archbishops, assisted by their chaplains, glowed in purple against the rich green of the spreading lawn. The Right Reverend Herman J. Alerding, bishop of Fort Wayne, with the Very Reverend Provincial, Father Morrissey, C. S. C., came at the end of the line of bishops, and, under a canopy of gold and white, assisted by ministers in cloth of gold and arrayed in brilliant scarlet walked the Cardinal. The sight of the kindly face, the bright, alert eye, the springing step of this most venerable and best-beloved prelate of the Church in America, touched with thrilling emotion the great crowds that lined the road to the church and crowded about the doors.

As the procession entered the church, the Paulist choristers burst into song. Like some lyric geyser their melody seemed to leap up to heaven and fall in silver showers upon the hushed, expectant audience. The prelates moved up the center aisle and took their places in the choir, while the cardinal, at his throne on the gospel side, vested for the Mass. His Eminence was assisted by the following ministers: assistant priest, Rev. Denis A. Clarke, '70; deacons of honor, Rev. John Dinnen, '65, Rev. John B. McGrath, '80; deacon of the Mass, Rev. Edward A. Mooney, D. D.; subdeacon of Mass, Rev. Michael L. Moriarty, '10; master of ceremonies, Rev. William R. Connor, C. S. C.; assistant master of ceremonies, Mr. Francis Monighan.

The Paulist Choir sang the Mass of St. Gregory with organ accompaniment by Terry. The Alleluia by the director, Father William J. Finn (LL. D., '16), a sacred revelry in which the bird-voices of the young choristers soared up and up "at once far off and near," thrilled the worshippers with spiritual delight and seemed for the nonce to lift the veil about the altar and show the brooding seraphs there. The sermon of the day was preached by the Most Reverend George W. Mundelein, D. D., Archbishop of Chicago. After reading a letter of congratulation from His Holiness, Pope Benedict XV., the Archbishop eloquently reviewed the history of Notre Dame and pointed out the important and exalted mission of a Catholic university in the world today. The text of the Holy Father's letter, and of the Archbishop's sermon follows:

[illegible]

Benedict XV.

Health and Benediction.

Excellence commands the unbidden esteem and sympathy of men. Nevertheless, he who has informed Us of the celebration of the Seventy-fifth Anniversary of Notre Dame, has been emphatic in praising and extolling both the achievements of your University and the distinguished services of your religious family. It is, indeed, to the labors of the Congregation of Holy Cross that the birth and growth of this splendid institution are due, an institution which has given to Church and State so many sons eminently schooled in religion and learning. How gratifying this is to Us, need hardly be expressed. In the midst of the trials of the present hour which press upon Us, so heavily, the brightest ray of hope for the future lies in the special care that is being bestowed upon the education of youth. In this age when young men, to Our great sorrow, are so drawn to evil by the allurements of vice and the insidious teachings of error, it is, above all, by training youth to virtue that the life of nations is to be fashioned and directed in righteousness and truth.

Your own personal merits, and those of your Congregation and University, have achieved the universal recognition of Bishops, clergy and laity. It is through their cooperation that the resources of this noble home of learning have been increased, that the number of its students, drawn from all parts of the world, has steadily grown, and its educational influence become ever greater and more far-reaching. In view of all this, We congratulate them and exhort them to persevere in their generous encouragement and support of this godly work.

To you, dearly beloved Son, to your Brethren in religion, to all the Professors and students of Notre Dame University, as a token of heavenly blessings and as a proof of Our affection, We lovingly grant in the Lord the Apostolic Benediction.

Given at Rome, in St. Peter's, the thirtieth day of April, nineteen hundred and seventeen, the third year of Our Pontificate. BENEDICT XV.

Letter from Cardinal Gasparri,
Secretary of State.

Secretariate of State of His Holiness *The Vatican,* May 3, 1917.

Very Reverend Father:

I am fulfilling a very pleasant task in transmitting to your Reverence the precious autograph letter which the August Pontiff has vouchsafed to write to you on the occasion of the Seventy-fifth Anniversary of the foundation of Notre Dame University.

I seize the present opportunity to extend to you my best wishes on this memorable occasion and to assure you of my sincerest esteem.

I am, Very Reverend Father,
Yours very sincerely in Xto.,
Peter Card. Gasparri.

Very Rev. John Cavanaugh, C. S. C.,
President of the University of Notre Dame,
Indiana.

Archbishop Mundelein's Sermon.

"Go ye, therefore, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."—St. Matt. 28—19 and 20.

Archbishop Mundelein

YOUR Eminence, Most Reverend and Right Reverend Prelates, Very Reverend and Reverend Fathers, dearly beloved:—Just eight days ago we listened to one of the shortest gospels of the year; and yet, few of them, if any, equal it in importance. For in it Christ gives His farewell message to His Apostles, points out to them the principal work He has given them to do, briefly defines the mission of His Church and of those to whom He had just given His divine power. He made His apostles teachers; that was to be their first, their most important office. They were to continue His work. For that purpose He had selected them one by one. For that same purpose He had kept them by His side for three long years, that the truths He was preaching might sink deep into their memory, becoming imbedded by the very weight of their repetition from His lips. After all, that was the purpose for which He had come from heaven: man's redemption first, but necessarily man's instruction too. Finally, it was for precisely that same purpose that He was sending them the Holy Ghost, not to comfort, not even to encourage them, but rather to ground them deeper and firmer in the truths He Himself had taught them, make these vivid, unforgettable, real as life itself: 'The Holy Ghost whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you'(John xiv, 26). That this was their own understanding, the one thought uppermost in their minds, the events that followed showed: for, at once, after the Paraclete had come, they begin to teach that multitude gathered from the four winds: 'We have heard them,' say the crowds in wonder, 'we have heard them speak in our own tongues the wonderful works of God' (Acts ii, 11). And coming along through the early ages of Christianity, from its very infancy when, its growth could not be hampered by pain, probation or persecution, until the time when the coming of peace and prosperity found the Church strongly intrenched in nearly every known land, through her bishops and priests, the successors of the apostles, she proved faithful to her principal mission, to 'teach all nations.' Hidden in the houses of their followers, out in the open fields, down in the bowels of the earth, early and late, in season and out of season, they taught the word of God. Later on, from the monasteries and the convents, where the Scriptures and the Fathers were cherished and transcribed and Sacred Tradition jealously guarded, there came forth the apostles who went into England, Germany, Ireland and other lands, they too simple guardians, messengers and teachers of the Word of God to the nations, to whom they became accredited as the ambassadors of Christ. And then, coming to the middle ages of history, perhaps there is no more conspicuous evidence of the constant indwelling of the Holy Ghost than the birth of the many Religious Orders of the Church, brought into being each one to fit some particular time and some special need: thus, the Friars Preachers at a time when the heresy of Albigensian theories threatened the very existence of sound doctrine: the Friars Minor of St. Francis, whose mission (almost as badly needed today) was to preach by word and example that Christ really meant what He said in the words 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven' (Math. v., 3): the Society of Jesus, a picked body of trained soldiers, called into action to beat back the onrushing heresy of Luther, when it threatened to invade Spain and Italy.

"With the invention and perfection of the printing-press had come the means of disseminating the knowledge of which for centuries the monasteries had been almost the sole custodians. Then began a new demand which day by day grew stronger,—man had found another avenue for his ambition, and slowly but surely the pen and the press became mightier than the sword. In the early days, it is true, there were seats of learning, about which the scholars, who had come from far, would gather to listen to great masters like Alfred and Thomas of Aquin. But now it was no longer the few but the multitude that would drink of the fount

of knowledge, and education became the demand of the age. Nor was this just a mere passing fad, but as generation followed generation, this cry became more insistent, more universal, so that truly ours may be said to be the age of education. And nowhere is this truer than right here in our own country. As a result, everyone, even the most recent immigrant to our shores, wants an education: to obtain it for his children he will bring any sacrifice. It is the golden key that opens to them the door that is closed to him, the door of opportunity, of success, of wealth. But from sad experience the Church knows that this craving is often fraught with danger. We know that education must not be one-sided, not of the intellect alone, but also of the heart, of the soul. It is for this reason that at so great a sacrifice, with so much labor, at great expense, we are erecting, maintaining and perfecting our schools, where God and His laws have a place on the curriculum, where religion is taught, where from childhood the scholars learn to know, to love and to serve God and so to save their immortal souls. And yet all this labor would be useless, those schools would be like so many empty fortresses without soldiers to defend them, had we not the religious orders to man them, the good Sisters and Brothers who are teaching in them. These Teaching Orders of the Church are filling the most pressing need of the present day. They are fulfilling the first and most important part of the commission given by Christ to His Church, and whether men or women, in sacred orders or consecrated by their vows, they are the sharers of the priestly work, and by the graces of their special vocation are better able to perform it than the priests themselves. They keep the little ones in their tenderest years when the impressions are made that are lasting: and by precept, by their religious dress, by their example, they model the hearts and the souls of the little ones according to the image of Christ, while at the same time they do not neglect to instil secular knowledge. As a result, when the children leave the school and go out into the world, it is with an enduring impression, with an indelible memory, with a constantly reviving remembrance of the teachings, of the counsels, of the warnings of the good Sisters, of the faithful Brothers, who were the teachers and friends of their childhood and youth. And then later,—how many a sorrowing parent, how many a pastor of souls, has not learnt by sad experience, when perhaps too late to mend, that it is in the blossomtime of youth, when nature has her springtime too in the human creature before her, when the soul of youth and maiden are still sensitive to every touch, that guidance and companionship mean so much in this formative stage of the life of a growing boy and girl; that, if religious teaching meant so much as a leaven in education for the child, it means even more in the youth, so soon to begin a man's work. And again we have our colleges, our academies, our high schools for them, and again God's wonderful Providence, to me the convincing evidence of the abiding of the Holy Ghost in His Church, the manifestation of the great love of the Sacred Heart of the Master for us, His children today, the teaching Orders of priests and brothers, who are doing such splendid work for God's honor and glory and the salvation of souls in them, with but little recognition from any of us, with comparatively no earthly recompense of any kind, in fact '*sola spes vitae aeternae pro praemio*,' only the hope of the eternal life as their reward.

"Nearly a century ago, an humble parish priest in a little village of France laid the foundations of what is today the Congregation of Holy Cross. His intention was thereby to benefit his own beloved country, to repair the ravages the Revolution had effected in France. But, 'man proposes and God disposes.' The Community, of which he was the founder, was to find a field of action in a newer land. He had intended that his little Community would help to rebuild the Church at home, where it was crumbling, because its ministers had been martyred or dispersed: but Providence decided that they were to build a new edifice among a people not their own. And that same Providence guided the footsteps of that first little band of six brothers and their leader, until they came to this place. They found here a spot already consecrated to God's service, hallowed by the lives and the labors of saintly men. As early as the second half of the 17th century, there had come from that land that has cradled all of our early missionaries the zealous Pere Allouez and his successor, the pentecostal Chardron. And so fruitful were their labors that when later the brutal despoilers destroyed this mission, burnt the chapel, imprisoned the missionary and his helpers, scattered its people, yet they failed to blot out

the faith in the hearts of the simple Indians, to whom these saintly messengers had brought this gift of God. A century later, the fire of faith still burned brightly among the descendants of those Indian tribes, and in answer to their fervent prayers, there came to them the 'primogenitus' of the American priesthood, the first one to whom the Holy Ghost had come in priestly ordination in the newly-formed Province of the United States, Father Stephen Badin, who came from the missions in Kentucky and reunited the scattered flock of St. Mary of the Lake.

"To this spot, even then hallowed by the lives and labors of these and other saintly men, seventy-five years ago came the founders and builders of Notre Dame, Father Sorin and the six brothers. I must not infringe on the prerogative of another, who to-morrow will describe to you in burning words the work accomplished by these pioneers of this University. But I feel that the joy of this day would be incomplete and the glory of this jubilee dimmed did I fail to pay a brief tribute to their memory, to lay a wreath of flowers on their tomb. It is true, *Spiritus ubi vult spirat*—'The Spirit breathes where He will,' and God can render successful any undertaking which He has inspired; but generally, God does make use of a fitting human instrument to do His work. And if we have reason to rejoice that to-day Notre Dame has accomplished much in God's cause, we cannot overlook the fact that Father Sorin was just such an instrument in God's hands. When we pass in review the events of his life's history, when we read through his letters, especially those of the early days of this foundation, and particularly when we look at what has been done here in his time, we are forced to concede—all of us—that he possessed those principal character-traits that help to make up the religious leader. First of all, his wonderful confidence in God. His was the spirit of the crusader *Deus vult*,—'God wills it.' The result was that he could not be halted in his work. He recognized the fact that he was God's instrument, and so there was no thought in his mind that his work could possibly fail. Why, that first winter in this place was enough to discourage any mortal man! but not Father Sorin. Later on other heavy blows—the plague that snatched from him so many priests and brothers, all so badly needed, the conflagration that razed every building to the ground. It needed precisely these calamities to bring out splendidly that other quality of leadership, that infectious enthusiasm, which animated him and communicated itself to his brethren so as to make them immune to hardship and misfortune. The real leader is born in adversity. It does not take much to hold a following together when all goes well, but the one who can inspire his comrades and hold them to himself, and then with them pull victory out of defeat, ah! the number of such is small indeed, and when they are spiritual leaders, we usually find them numbered among the Saints. Finally, Father Sorin possessed in a remarkable degree a delightfully human characteristic, which is perhaps best described by St. Paul in his letter to the Corinthians (i. c. ix, 20) when he says: 'And I became to the Jews, a Jew, that I might gain the Jews.' It has been said of him again and again that he became an American of the Americans. In planning the work of this University, he did not cling to the old established lines: rather, he absorbed some of the newness, some of the freedom, some of the clarity of the life of the people of this part of the country, and, as a result, Notre Dame progressed along new lines: so that to-day I know of no other institution which, while it is so thoroughly Roman in its doctrine, is so completely American in its spirit. And the love of his adopted country, which he nursed in his own soul and instilled into his followers, became one of the most cherished traditions of this monument he builded and showed forth on every page of its history. Can we wonder then that when the land was torn by fraternal strife, and when those who were fighting and dying for the Union needed spiritual help and guidance, the priests of Notre Dame were among the foremost of the chaplains, while her novices and her students were in the front rank of the soldiers who fought so bravely for the flag? I can see now, even as though it were only yesterday, a band of grizzled veterans at their reunion in my native city years ago, and how, by common impulse, they reverently raised their caps when the name of the gallant chaplain, Father Corby, was mentioned. Can we wonder then that today, when the alarms of war have again resounded, Notre Dame's student-corps is even now decimated by the quick and ready response to the country's very first call for volunteers. In the face of these constant and well-known traditions breathed by this French

exile priest and his simple companions into this, our principal seat of learning in the west, I have often wondered how even the most ignorant could possibly have the indecency to question our loyalty to the flag in time of peace, for no one ever had the hardihood of doing so in time of war. But again, lest I encroach on another's ground, let us come down to the living present.

"Three quarters of a century have passed since the first members of the Congregation of Holy Cross came to this spot, sacred to Our Lady of the Lake. That little band of seven has grown into a community of nearly four hundred. The tiny mustard seed planted here by Father Sorin has grown into a giant tree, whose branches have spread all over the land and to all parts of the compass. The schools and colleges that have been founded from this parent seed of learning are found in a dozen States of the Union. And mid the many trials the Community has had to face, mid the changes that have come to it in time, in men and in place, it has ever remained true to the mission and the purpose for which it was founded,—even that same ideal that animated the early missionaries in this place two hundred years ago, to carry God's holy truth as far into the land and to as many of its inhabitants as possible. And this the priests and brothers of Holy Cross have done by the three great avenues of teaching,—in the church, in the schoolroom, in the columns of the press. From the pulpits of many churches have the Fathers of Holy Cross preached the word of God to the rich and to the poor, in the crowded cities as well as lonely villages, sometimes one alone, in pairs or in threes, and by force of argument, by the fire of eloquence, by the reminder of man's death and judgment, have they brought strayed sinners back to the arms of the Master and those other sheep into the one fold and to the Good Shepherd. But the great work and the glory of the Congregation of Holy Cross is its work in the schools. In ten dioceses are its priests and brothers engaged in teaching youth in schools, high schools and colleges. Called into being to teach the catechism, its members have remained true to their first vocation, but they have found time to add thereto secular knowledge, so that they may take their place among the finished teachers of the land.

"But their great, their lasting monument here is Notre Dame. Three-quarters of a century ago, a log chapel, a little hut; to day, a university town. Then one priest, six brothers, a few scattered settlers, the survivors of the Indians. To-day, a complete university with a score of full collegiate courses, a faculty of national reputation, a student-body of thirteen hundred, the largest in any Catholic educational institution in the United States, with a spirit all its own, gentlemanly, studious and, above all, disciplined. In its buildings, it compares favorably with any university in the land, and yet it is probably the only one that has been erected without the help of large donations, and is maintained with practically no endowment. It stands here as a monument to God's glory and to the honor of our Blessed Mother, whose golden image dominates it all, blessing all who dwell beneath its shadow. It stands here as an everlasting proof of the devotion of the children of the Church, who have given up all to teach the word of God to the children of men. To this university have come, not the rich and the powerful, but from its gates have gone forth men, who have been a force and an influence among their fellow-men, who have been the pride of their Church and a credit to their country. Though we find here spacious grounds, stately buildings, splendid equipment, property valued in the many hundreds of thousands, yet, to this citadel of learning and religion have not come the wealthy with their millions, but instead the priests and brothers of this community have coined their labors, their sweat and their blood to pay for its stone and metal, its brick and mortar. Their toil and their fatigue have been unending, each one silently and patiently has borne 'the labor of the day and the heat,' and when for him the nighttime came, he would pass it cheerfully, uncomplainingly to his successor. The priests and brothers have been careful, conscientious teachers and have, in a literal sense, proven a greater success as messengers of God's word than the good Father Dujarié could ever have hoped or prayed for. They have taught the boys and youths of successive generations, and all these have gone forth and but few have not been a credit to the university that trained them.

"And not by preaching and teaching alone, but also by the printed word have the sons of Father Sorin fulfilled their mission of spreading the word of God in this land. Week after week, for more than fifty years have they

sent a message of praise to Our Lady's honor into every part of the English-speaking world, and fittingly is it labelled *Ave Maria*. In these days when the aim of most journals seems to be rather to startle and to scold than to instruct and to entertain, when our nerves are shocked and our passions roused rather than our attention held and our humor challenged, the *Ave Maria* comes into our homes and into our hands like an honored guest, like a charming, gentle, well-bred lady, with its kindly humor, with its wholesome bits of wisdom, with its interesting stories for young and old. It is one of our few journals that require no apology and no introduction, for once welcomed into a home, it finds its way into the heart, and is surely missed if it fails to return.

"And so today, at the close of three-quarters of a century, the sons of Father Sorin have gathered at the feet of the Mother whom they have loved so well, and in the presence of the Master for whom they have labored, to chant their 'Te Deum.' And we have gathered here from far and near, from the beloved Prince of our holy Church who presides, down to the poor and humble friend who lives near the college gates. And we have come to thank Almighty God because He guided the footsteps of Father Sorin to this spot seventy-five years ago.

"We thank Him for the many and great things that have here been done to the honor of His holy Name, for the progress of Holy Church and for the salvation of countless souls. And we pray Him today to grant that the sons of Father Sorin may increase in number and grow in perfection, so that this University of Notre Dame in the future, even more than in the past, may be one of the glories of our Church and of our country, a home of learning and a place of holiness. And to the teachers of Notre Dame, to their pupils, to the stranger within its gates, may the golden image of our Lady, like 'a pillar of cloud by day and a pillar of fire by night' be their guide and their inspiration on their earthly journey; and when the end comes to them and they must cross into the promised land, may their eyes be greeted by the glorious vision of Her, to whom in life they have so often breathed the salutation, 'Ave Maria.'"

RAISING THE NEW FLAG.

Blessing of the Flag.

AT THE end of Mass a group of the graduates bore into the sanctuary the large American flag which in accordance with an old tradition at Notre Dame is presented to the University by the graduating class on Washington's Birthday and is first flung to the breeze on Baccalaureate Sunday. It was blessed by the Very Reverend President Cavanaugh, and the procession moved toward the flagstaff at the gate of the University. As the great crowds circled round the staff, the President of the Senior Class and two assistants lowered the flag of 1916, and fastening the new banner to the flag cord raised it slowly into the sky. All heads were bared, the band played the Star Spangled Banner, and Major Cusack, B. S. '89, and two students from the Officers' Reserve camp at Fort Sheridan stood at attention. As the band played the last stave of the National anthem the breeze

caught the folds of the furled banner and swept it into the heavens, and Mr. Joseph Gargan, '17, Notre Dame's cheer leader for the last four years, gathered his classmates about the foot of the flagstaff and led them in a wild, enthusiastic "U. N. D., Rah! Rah!"

Cardinal Gibbons' Speaks.

Father Morrissey, C. S. C. Provincial

AFTER dinner on Sunday, President Cavanaugh announced that His Eminence Cardinal Gibbons would address the jubilee guests in Washington Hall. The crowds eagerly filled every seat and waited anxiously to hear the words of the distinguished churchman. They arose and cheered as the Cardinal entered the hall and ascended the stage. Father Cavanaugh in a brief introduction said:

"Venerable Fathers and Friends: It is almost a scandal to introduce the Cardinal of Baltimore anywhere, but he says I must say a word. And into that word I gather all the reverence of all the saints during these past seventy-five years, and all the affection of all Notre Dame men, past and present, and I lay this tribute at the feet of the best-beloved prelate in America, America's noblest citizen."

His Eminence responded in a clear, sweet voice that could be easily heard in every part of the auditorium. He said:

The Cardinal's Address.

DURING these festivities at Notre Dame, we would be very ungrateful were we to close our eyes to the services rendered by the French clergy in the development of Christianity and civilization in North America. These heroic men combined in a marked degree the apostolic virtues of missionary priests with profound learning and charming urbanity of manners.

"For three centuries after the discovery of our continent they consecrated themselves to the service of God and humanity in this hemisphere. Never should the American people forget what they owe to the clergy of France; nor are they likely to forget it, for the names of these enterprising men, and the mysteries they proclaimed, are indelibly stamped on many a city and town, many a river and lake, and on many a mountain and valley of our fair land.

"These pioneers carried the torch of faith in one hand and the torch of science in the other. As an illumination of their scholarly attainments, I may observe that the charts of North America which they sent to the mother country, are regarded even to this day as marvels of topographical accuracy, when we consider the difficulties of exploration at that period.

"And if those missionaries accomplished so much when they had no ships but frail canoes, when they had no roads but eternal snows, virgin forests and desert wastes, when they had no compass except the naked eye, no guide save faith and hope in God—if even then they succeeded in carrying the Gospel to the confines of this continent, how much can we not do now by means of steamships, railroads and telegraph and the other appliances of modern civilization.

"Yes, we bless you, O men of genius, we bless your inventions, and we will impress you into the service of religion and we will say with the prophet: 'Sun and moon, bless the Lord; lightning and clouds bless the Lord; fire and heat bless the Lord; all ye works of the Lord, bless the Lord, praise and exalt Him above all forever.'

"The Venerable Father Sorin, whose name is naturally foremost in our thoughts during this jubilee celebration, was a splendid type of those French ecclesiastics whom I have been describing. I believe I have known Father Sorin longer than any one in this assembly. I met him for the first time in 1861 (57 years ago), on the occasion of a journey he made to Baltimore for the purpose of paying an official visit to the female religious communities under his jurisdiction. I was deeply impressed with his commanding presence, his majestic bearing and patriarchal appearance, and more especially with his condescending kindness and affability to myself, then a very young clergyman. One of the companions of his student days was the future Cardinal Langenieur, who afterwards became my cherished friend and host when he was Archbishop of Rheims, whose ill-fated cathedral is now exciting the sorrow of the Christian world.

"Father Sorin laid the foundation of Notre Dame amid poverty and privation, hardship and trial. When I look around me today and contemplate this flourishing institution, this

majestic group of masonry and imposing structures, instinct with student life, it would seem that to accomplish what he did, the founder must have been in possession of Aladdin's wonderful lamp. No, but he, with his successors, had a more effulgent, a more marvelous lamp—the lamp of faith and love burning in his heart. He had an energy of soul which no obstacle could surmount. He has left the impress of his indomitable spirit for all time to come on the University of Notre Dame.

"And a word to you junior professors and members of the clergy. You are in the full tide of physical and intellectual vigor. Surely your lines are cast in pleasant places. Our Lord repeats to you today what He said 2,000 years ago, when He was in the flesh, 'Lift up your eyes on the country around. It is already white for the harvest. Others have labored, and you have entered into their labors.'

"What a sublime mission is yours! You are the ambassadors, not of an earthly sovereign but of the 'King of kings and of the Lord of lords.' 'For Christ,' says the Apostle, 'we are ambassadors; yes, as it were exhorting you through us.'

"You are charged to spread the Gospel which brings glory to God and peace to men, which strengthens the weak, comforts the afflicted, and holds out to all the blessed promise of eternal life. You are to announce that Gospel to the American people—a people endowed with a high order of practical judgment, of warm and generous hearts who will always listen to you with patience and spiritual delight. When the American people have the supernatural gifts of faith, hope and charity engrafted in the natural virtues of justice, truth and benevolence which they possess, they will form the best type of the Christian nations of the globe.

"You have heard proclaimed today the praises of the pioneer Apostles of America who were your forefathers in the faith. Do not be content with hearing their eulogies. Do not shine with borrowed light. 'Let your own light so shine before men that they may see your good works and glorify your Father who is in heaven.' Do not be satisfied with being crowned with faded wreaths snatched from the brows of others. Let your heads be adorned with fresh laurels won by yourselves.

"Say not with the Jews: 'We have Abraham for our father.' The paternity of Abraham did not save the Jews from execration. Neither will the paternity of Father Sorin save you from God's displeasure unless you prove yourselves worthy sons of a noble sire. Go and make a name for yourselves, so that as your fathers in the faith were praised today, generations to come may be able to record your good deeds for God and country, and the glorious results which will have followed from them."

Monogram Club Meets.

BEFORE the crowd had left the hall the sturdy athletes who had fought for Notre Dame in the days past were settling down to a session of speechmaking. The monogram men had come back this year in exceptionally large numbers and after a brief business meeting the conduct of the gathering was given to Mr. Francis Earle Hering, who mesmerized the stalwarts with his own eloquence and drew the men of brawn who had long ago laid aside the togs of gridiron and diamond and track into a contest of oratory and wit. Stories of the old battles, with their victories and defeats, were heard again, and the eyes of the warriors sparkled with the fire of pride as the speakers pictured vividly the arenas where they first learned to measure opponents who gave no quarter and asked none. Big John Eggeman, the old center of the football team and weight man on the track team, now a distinguished judge in Fort Wayne, spoke glowingly of the fighting spirit of the boys of his time, and paid a beautiful tribute to Father Morrissey, the influence of whose character he said was so lasting in the lives of his students.

The Dedication of the New Library.

AT THREE o'clock the wide space in front of the new library was filled with an enthusiastic crowd to witness the blessing of the new building and to hear the oration of the Honorable Bourke Cockran. In the outer field automobiles drew up in serried ranks, the Faculty and graduates occupied arena seats in front and to the right of the speakers' platform, and the Church dignitaries occupied chairs on the broad steps of the new building. After the Holy Cross choir had sung the *Veni Creator* by Palestrina, the Right Reverend Thomas Shahan, Rector of the Catholic University of America, blessed the library, and while he went through the various rooms of the building, the Notre Dame Glee Club, under the arch of the main doorway, sang *Ecce iam Noctis*. When the blessing of the library was completed, the Honorable James Deery (LL. B., '11), State

President of the Ancient Order of Hibernians, in a brief address presented Father Cavanaugh with a check for one thousand dollars. Judge Deery said:

JUDGE DEERY'S SPEECH.

Judge Deery

MY MISSION this afternoon is a pleasant one. I come as the representative of the A. O. H. and Ladies Auxiliary in Indiana, to express, in a substantial way, their hearty congratulations and best wishes to the University of Notre Dame on this her Diamond Jubilee. At the last State Convention of the Hibernians and Ladies Auxiliary it was voted, with the approval of Father Cavanaugh, to establish an Irish section in the new library.

"This check for $1000, which I take pleasure in presenting to you, Father Cavanaugh, is only the first installment from the Hibernians and Ladies Auxiliary of Indiana, for they hope some day to hail Notre Dame as the centre of Irish learning in the United States."

When Mr. Deery handed the check to Father Cavanaugh the crowds cheered wildly. Father Cavanaugh thanked the Hibernians for this gift, and said it was the one kind of check he was glad to meet with in his work. He also took this occasion to announce that he had received a similar check of $1000 from the Catholic Order or Foresters. He then introduced the orator of the day. The new library having received the baptism of the church, it was fitting, he said, that it should receive the baptism of eloquence from the lips of the last of the great classic orators, the Honorable Bourke Cockran of New York. Mr. Cockran spoke from the landing between the steps on which the dignitaries sat and the main door-way under the arch of which sat Bishop Shahan and his assistant ministers. No one who heard the illustrious orator that afternoon can soon forget the solid figure, the massive head, the flash of the ardent eye, the deep, thundering voice, the gesture, massive too, which seemed to bring from behind the curtains of the past, the great Catholic spirits of history to bear witness to the truth of his thesis: that the enduring principles and abiding supports of all true democracy were Catholic in their origin and development. For an hour and a half, in language magnificent and sonorous, the orator analyzed the principles of Democracy, and by marshalling in order the great events of Christian history showed that these principles were first established and made working principles in the world by the Founder of Christianity and His representatives, the Roman Pontiffs. The vast audience followed with evident pleasure the scholarly argument of the speaker, and at its close His Eminence, Cardinal Gibbons, was the first to grasp his hand and express his appreciation. The oration follows:

BOURKE COCKRAN'S ADDRESS

Bourke Cockran

I MUST begin what I have to say by a confession. I have ardently desired for some time the opportunity which now offers itself to discuss before the prelates and clergy who direct the educational forces of the Catholic Church in America a new and important phase of a very ancient subject. I refer to the old slander that Catholicism is irreconcilably hostile to Democracy and to the new but very portentous aspect which has been lent to it by the events of the last two months.

"It is perhaps the most peculiar feature of this outrageous imputation upon our faith that while Catholics are profoundly conscious of its injustice, yet hitherto they appear to have regarded eradication of it from the public mind as utterly hopeless; and so they seem to have accepted it as a necessary, though very harsh, condition of existence.

"This very morning the Most Reverend Archbishop of Chicago in the remarkable sermon which none of us who heard is ever likely to forget, stated that while no one in time of war would venture to question the loyalty of Catholics to our institutions, it is constantly assailed in time of peace. And this statement was heard without any indignation, or even surprise, by the congregation, thoroughly representative of the whole nation.

"The current number of *The Dublin Review*, with which I beguiled my journey hitherward, has an article on the late Duke of Norfolk by

the Cardinal Archbishop of Westminster, in which it is pointed out that an Englishman might renounce the Church of England to become a Presbyterian, a Methodist, an Atheist (he might even embrace Judaism), without provoking the slightest interest or distrust among his fellow subjects. But if he declared himself a Catholic his loyalty to the institutions of his country would be questioned immediately and his patriotism impugned. And this attitude on the part of his countrymen, Cardinal Bourne seems to accept as a necessary feature of the national character and an inescapable element of political conditions in England.

"This patient submission of Catholics to gross misrepresentation is no longer defensible. Even though it be compatible with loyalty to the interests of the Church (which I question very seriously), loyalty to the interests of our country commands us now to abandon it. It is no longer matter affecting merely our own sensibilities. It has become of capital concern to the welfare of our country and to the very existence of the civilization which this country embodies.

"Our object in declaring war as defined by the President of the United States is to make the world safe for Democracy.

"Now if it be true that Catholicism is irreconcilably hostile to Democracy, the high purpose for which our country has entered this dreadful conflict which has already devastated a large part of the world and which threatens to lay waste the whole world, is one that in the very nature of things can hardly be accomplished. For Catholics constitute a majority of the forces with which we are making common cause. They are an important part of the population in this country, in England, in Canada, and in Australia. They comprise practically the whole populations of France, of Italy, of Portugal, and of Belgium. Obviously the safety of Democracy cannot be established by the triumph in battle of forces which are essentially undemocratic in the spiritual beliefs that animate their minds, and which therefore must control their conduct.

"While you and I know this charge to be utterly false, the widespread belief that is accorded to it, especially in Democratic countries, is a fact that cannot be ignored by the nations now battling for Democracy. While it remains unexplained and unrefuted, it cannot fail to becloud the prospects of the cause which we have now pledged all our manhood capable of bearing arms, and the last dollar of our treasure to make triumphant.

"This misconception of Catholicism is due to the fact that control of education in many of the leading European countries has been for centuries in the hands of men who, as I hope to show before I conclude, had the strongest of all reasons for attempting to discredit the Catholic Faith and the Church, which is its depositary. They have succeeded in affecting and corrupting the tide of instruction throughout the whole world to such a degree that even in this country there is very wide misapprehension of the Church, the doctrine she teaches, the influence she exercises, and the works she has accomplished.

"The only agency by which the effects of false education can be corrected is sound education. During the centuries when the campaign of calumny against the Church was prosecuted most effectively, she was practically without any educational resources of her own. And this explains the headway made against her by falsehoods so gross that anything like intelligent criticism must have sufficed to explode them generations ago. It should be the chief task of Catholic education to explain the origin of this slander and by explaining its origin to refute it in the mind of every candid person.

"I do not know how this monastic library can be dedicated to the spread of learning more effectively than by showing that so far from being hostile to Democracy or to constitutional freedom, the Church is herself the source of both. From the very moment of her foundation she has been laboring to establish institutions of freedom. Every feature of this Christian civilization which is distinctive,—constitutional freedom, representative institutions, the eleemosynary features of modern government, the dignity of labor, the rules establishing the right of non-combatants in time of war to be unmolested in their persons and in their possessions,—are all contributions of the Church to the welfare of humanity. Every lesson preached from her pulpits, every Sacrament administered from her altars, every form of discipline established for the government of religious houses, has been a step toward the establishment of constitutionalism. And this not from choice exercised between different alternatives, but from the very necessity of her being. She cannot perform a single one of

her functions without contributing to the creation of conditions which make inevitable the advent of free institutions.

"I suppose none here will question that the highest embodiment of Democracy is this constitutional representative government of ours. Let us see how far this constitutionalism, which is at once the glory of our country and her safety, the source of her prosperity, and the vital principle of her progress, is itself a contribution of the Catholic Church to the growth of civilization and the progress of mankind.

"To determine the sources of constitutionalism it is necessary for us to begin by ascertaining what it is. What, then, is meant by constitutionalism as it exists in this country? No one, I think, will dispute that it is the imposition of limitations on the power of government. Under many systems of government for several centuries, the powers of some departments have been limited as against others;—some powers were assigned exclusively to the legislature where a separate legislative department existed, and others to the executive. But when all these departments united for any purpose there was no limitation on the power government could exercise. Until this Constitution was adopted, it had always been assumed that government being the embodiment of sovereignty it must remain absolutely unconditioned—a law unto itself—subject to no other authority on earth. To limit it would be to condition it. If it became conditioned in any way, it would be no longer sovereign. It would cease to be government.

"Here for the first time in human experience a government has been established whose powers are limited so that they can never be exercised for oppression of the individual. And the experience of more than a century shows that it is the most effective, beneficent, and stable government ever established on this earth.

"Now where do we find first formulated this principle of government which is called the doctrine of constitutional limitations? While the principle was applied to government for the first time in our organic law, its formulation is older than this Republic; older than the English Bill of Rights; older than Magna Charta. It is not a deduction of human wisdom from human experience. It is a revelation of Almighty God to His creatures, through His Divine Son who died to redeem them. The Church is the architect who made that Revelation the plan of a new civilization. The Monastic Orders were the agencies through which she made that plan effective for the government of human beings in their daily lives.

"The principle that all human government is properly subject to certain limitations was first proclaimed in all its fullness by our Lord Himself while He was here on earth. You remember when He was asked by the Pharisees if a Jew could lawfully pay tribute to Caesar, an alien prince who maintained authority over Judea by force of arms, He answered: 'Render unto Ceasar the things that are Caesar's, and to God the things that are God's.'

"Here a distinct limitation is placed upon the power of Caesar, that is to say, upon the power of government. But observe the character of the limitation. Its enforcement far from crippling government or weakening it, must necessarily strengthen it.

"Our Lord did not ask whether that tribute was levied in moderation; whether its proceeds would be spent for the protection and benefit of those who paid it. No! He asked simply was it levied by lawful authority. If so, it must be paid. Authority exists by the permission (that is to say, the sanction) of Almighty God, and therefore it must be obeyed by every servant and child of God. But only when it is exercised within the limits which Almighty God imposes upon it.

"What are those limits? They are here very clearly defined. The things that are Caesar's affect material conditions in this world. The things that are God's affect spiritual conditions in the world to come.

"Caesar, that is to say, the state, the government, may demand from the Christian for its defense or advantage, his property, his service, his life itself, and the Christian must comply without hesitation or question. But there are some things which the state may not command. It cannot require the Christian to deny the God who created him; to offer worship or homage to any false god. It cannot command man to violate any of the moral laws enjoined upon him by his Creator. Outside these limitations obedience, absolute and implicit, is enjoined upon the Christian, not as an act of prudence to avoid penalties denounced by the state against resistance to its law, but as an act of duty to be performed for the love of God.

"Our Lord did not limit Himself to revealing this truth in words. He illustrated in His own

Person the extreme limit of obedience which the Christian owes the state, and at the same time the firmness with which he must assert the limitations placed by Almighty God on the power of the state.

"In the Garden of Gethsemane, when He and His apostles were surrounded by a hostile multitude, one of these agents sent by the government to apprehend Him asked which was Jesus of Nazareth. At once our Lord stepped forward and said: 'I am he.' And St. John tells us that as He spoke these pursuers 'went backward and fell to the ground.' Yet to these, His own creatures, who could not even stand erect before this revelation of His majesty, He submitted Himself without reservation. Obediently He offered His wrists to be bound, and turned His footsteps in the direction they indicated. The chief of His apostles who had drawn a sword to defend Him He bade put up his weapon. If He were so minded could He not ask His Father to send twelve legions of angels, before whom all the powers of this earth would scatter as leaves before the breath of the wind? And so, submissively, He went through all the ordeal of that dreadful passion; uncomplainingly He bore the scourge upon his back, the crown of thorns upon His head, the nails in His feet and hands, the cruel spear in His side, the bitter sponge upon His lips. The state demanded His life and He gave it without a word of protest or a gesture of resistance.

"But there was one thing the state could not obtain from Him. Not the terror of Pilate's judgment seat; not the torments inflicted by His executioners; not the long agony on the cross, could compel Him to deny His own divinity, to withdraw or qualify one word of the Gospel He had preached.

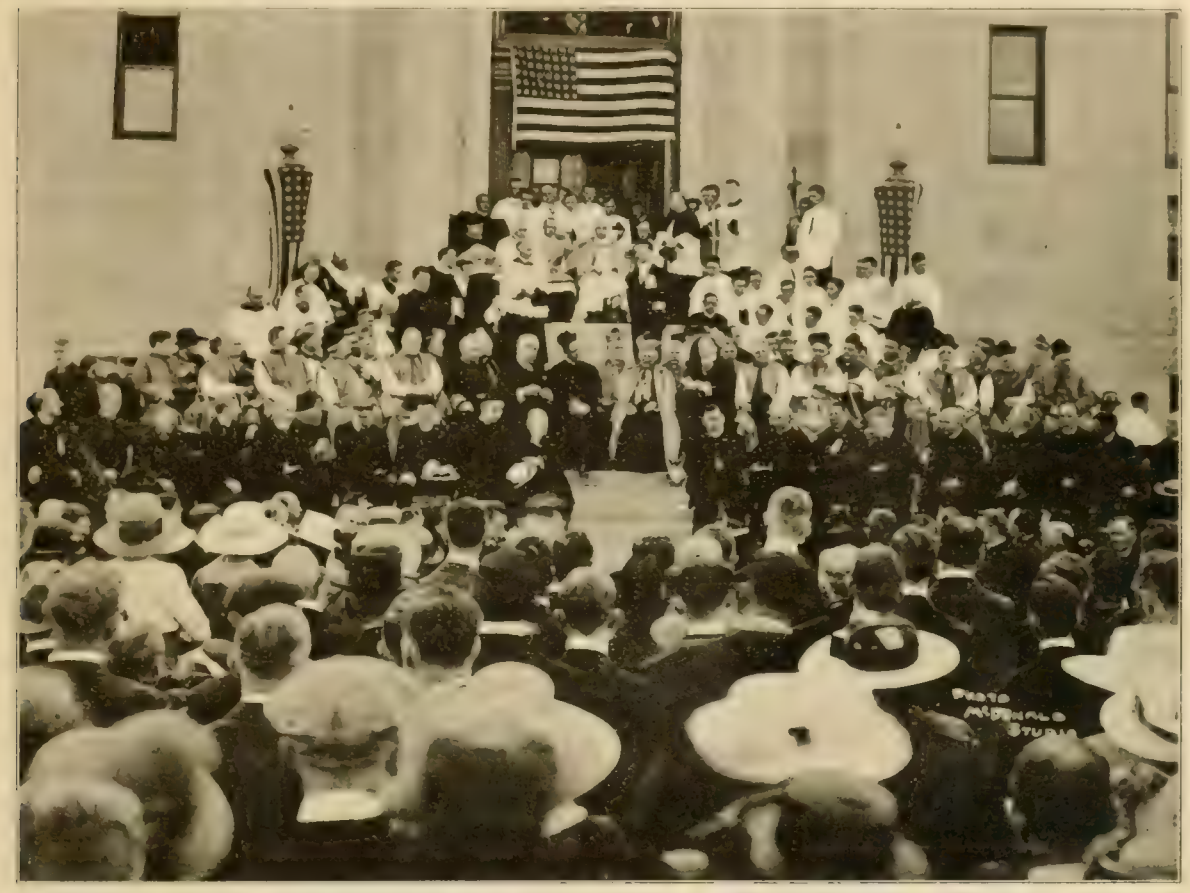
"And the course which Our Lord pursued in this respect while He was on earth, the Church which He founded has been pursuing without suspension or interruption for a single day or a single hour ever since Her mission began. When the tongues of fire, descending upon the apostles in that upper room where they had been hiding for fear of the Jews, converted them in an instant from timid and doubtful believers, into dauntless, irresistible champions and exponents of the truth, they rushed out into the streets of Jerusalem preaching the Gospel of their Master. But in doing this they could not avoid proclaiming that the man whom the government had pursued and crucified as a criminal was in fact the impeccable God Who had created the whole world. Naturally, their language was denounced as seditious. It was seditious. But it was the Truth—God's Truth,—and that Truth no power on earth could prevent them from declaring. In vain they were scourged, imprisoned, stoned to death. For every tongue that was silenced by persecution a thousand were stimulated to activity in asserting the justice of God and the divinity of His Son. And so we find the apostles from the very first moment of their mission—and by the very nature of it—were constantly proclaiming the doctrine of limitations on the power of government. What the apostles did in this respect during their lives their successors have been continuously doing to this hour. Christians have always been the most obedient of all men to the laws of every country in which they lived, except where these laws invaded the domain of conscience; and then their resistance was indomitable and immovable. At Rome they refused to burn incense before pagan idols, and because they persisted in that refusal, although (as their apologists pointed out) they were the readiest to bear arms in defense of the government and the most willing to pay the taxes it exacted, yet they were tortured with every conceivable form of torment that ingenuity could devise. Undismayed they went to their doom; cheerfully they prayed for their executioners, even for the tyrant who had doomed them to unspeakable agonies. But no power within reach of man could force them to perform an act which might be construed as a denial of the true God.

"When persecutions ceased the Christians, emerging from the Catacombs to become important elements of the Roman population, soon became corrupted by contact with that society, the most depraved perhaps that ever existed on this earth. But the Church from her pulpits continued to preach this doctrine of limitations on the power of government. The gladiatorial combats maintained by the state continued for over a century after Rome had become nominally Christian. But these barbarous sacrifices of human life the Church never ceased to denounce, and to warn her children from lending them any encouragement by assisting at them.

"When the body of professing Christians

discredited by their conduct the faith which they professed, certain noble souls fled into the desert where, by the severest chastity and self-denial, they illustrated in their own lives the sublime truths of the Christian Gospel. The heroic mortifications of St. Simon Stylites attracted thousands to the foot of the column from which he never descended for over thirty years. Others followed, many of them belonging to the noblest and richest families. They all supported their lives by the labor of their hands. Among them it became a motto: 'Laborare est orare'—to labor is to pray. And thus labor, which under every other system of civilization was servile, and therefore infamous, first began to acquire that dignity which, under the influence of Christianity, it has reached in fullest measure on this soil of America. These monks without any fixed rule for the government of their lives, each one following the course that to him seemed most conducive to his salvation, grew so numerous as to become for lack of discipline a potential source of discredit to the Church. And then St. Benedict arose to organize these scattered forces of Christianity and morality into that monasticism which was destined to be the main force in rescuing mankind alike from the unspeakable degradation of Roman corruption and the devastating blight of barbaric disorder.

"St. Benedict organized the monastery as a spiritual family. Whoever entered the monastery left behind him all family ties, all human ambitions, all distinctions of rank, all possessions and forms of wealth. Instead of seeking the salvation of his soul by paths of his own selection, he sought it according to the rule and the discipline established by St. Benedict. This rule divided the day into three periods: one to be spent in labor, one in prayer and elaborate observance of the ceremonies of the Church and one in repose. The nobles who entered the monastery, and who, according to the custom of the times, had been trained to regard labor as degrading, were enjoined to assume the hardest part of that manual toil which was the



JUDGE DEERY PRESENTING THE GIFT OF THE HIBERNIANS.

task of every monk. Each monastery was ruled by an Abbot whose power was plenary, but he could make no change in the government of the house except after consulting every member of it. Above all he was warned that the power conferred upon him was not to be exercised in relieving himself from any of the harsher tasks imposed by discipline, or benefiting himself in any way, but solely for the advantage, welfare and progress of the community; to every member of which he was bound to afford an edifying example of implicit obedience to the rule.

"Here then we have for the first time a society governed by a written constitution, the object of which was not the glory or benefit of the person or persons who were charged with executing it, but the welfare of everyone subject to it. And these are precisely the distinctive characteristics of the political system under which we live.

"Right here it should be observed, as Montalembert has pointed out with singular force in his great work, 'The Monks of the West,' no religious order was ever organized with a view to establishing or affecting political systems or institutions in any part of the world. No monk ever took vows with any other purpose than to save his own soul. In pursuit of this one purpose monasticism has indeed accomplished works that are among the greatest marvels of the world. Montalembert shows that the monk pursuing labor as an act of piety was practically the sole force producing property in a world abandoned to war and violence. In a world where learning was held not merely in contempt but in distrust, the monk, as the most efficient agent in guarding the faith of which the Church was the depositary, necessarily made himself familiar with the literature of Christianity and of the controversies that arose over different interpretations which heretics sought to place on the Christian Gospel. And this led to the establishment of schools for the cultivation of learning in all its branches.

"The monk as an act of piety loved to express in painting and carving his conception of the agony through which his redemption had been accomplished; the trials and joys through which our Divine Redeemer was born into the world; the sufferings and triumphs of martyrs who died for the faith. And this led to the revival of art which was, in its first stages, distinctly and exclusively a religious movement.

"But while Montalembert has shown clearly that the revival of industry, of art, and of learning was due to the monks, each one pursuing his own salvation, he has not pointed out, and indeed he does not seem to have realized, that everything which we hold valuable in political institutions can all be traced to the same source. May we not hope that these ceremonies will stimulate some other mind, equally brilliant and equally Catholic, to show that everything which makes Democracy the highest embodiment of civilization is a product of the various agencies through which our Church has fulfilled her mission of expounding and defending the Faith?

"In the universal confusion and anarchy which overspread the Old World for five centuries after the fall of the Roman Empire, the monastery was practically the only place where industry was prosecuted. Elsewhere men were given over to predatory enterprises which entailed almost ceaseless conflict. All semblance of law had vanished from the world. A man could own only that which he was strong enough to hold. The monastery alone through the respect which the virtues of the monks imposed on the semi-savage warriors who had seized the Roman provinces, was allowed to possess in peace the lands that it cultivated. Other persons desiring to engage in industry sought its protection and found upon its lands a theatre for their labors. Together the Monks and these cultivators of the soil worked in a close industrial co-operation that was at once affectionate and effective. Where the monks directed the toil of willing hands, agriculture, which continuous wars had paralyzed, began to revive. Waste lands were reclaimed. Soon rude attempts at manufacture proved sufficiently successful to encourage other and still more successful efforts. Gradually around each religious house settlements grew up composed of persons engaged in the varied forms of industry which the monks conducted. Never was labor directed so effectively. Naturally and inevitably, the possessions of the monasteries multiplied. This caused no change in the daily lives of the monks who continued to lead lives of the utmost frugality in obedience to the rule of St. Benedict. The possessions which the Monks could not use for their own benefit they did use to benefit the poor. The doors of the monasteries were open to all who knocked at them to ask

shelter or subsistence, or medical aid. The indigent and afflicted were received not in a spirit of condescension as hopeless wrecks to be relieved as a display of munificence. They were welcomed as persons coming to their own house for the entertainment and shelter to which they were entitled. For the monastery was in fact their house—their very own. It had been erected to the glory of Him who made the very poor the chief object of His solicitude. St. Benedict declared that when a poor person came to the monastery he must be received as Jesus Christ Himself. For had not Our Lord stated that in the person of a homeless human being seeking shelter, or a hungry one seeking food, or a naked one seeking raiment, or a prisoner sighing for a visit of consolation, He Himself would approach His creatures?

"Every monastery maintained as one of its features, usually its chief feature, extensive accommodation for wayfarers, who were always treated with the respect due to guests and the affection due to brothers. The duty of dispensing this hospitality was not assigned to some lay brother of indifferent or mediocre ability, but always to some monk of established credit, and nearly always to one who enjoyed the greatest reputation for learning, tact and piety. These multitudes to whom the monasteries afforded shelter were not encouraged (as has often been charged) to spend their lives in idleness depending on charity. Sloth, which the monks regarded as a grevious sin, they would not tolerate among those who enjoyed their hospitality. They were always able by the moral force which they exercised to make those dependent upon them bear a cheerful and therefore a highly efficient part in cultivating the soil and in the other fields of industry which the monastery maintained.

"As the monasteries grew in numbers, possessions and influence, they became still more active and effective in the process of reconstituting society. And this, let me repeat, without the slightest idea that they were establishing a new civilization, but in the simple prosecution of daily tasks which they undertook as means to their salvation.

"Long before courts of justice were established where the weak could invoke law for their protection against the strong, the monks succeeded in extending the veneration in which savage warriors held the Blessed Sacrament to the Sanctuary where it reposed; and this reverence for the House of God was soon utilized to establish a safe refuge for everyone fleeing from the pursuit of power and oppression. The fugitive might be the humblest, the weakest, of the entire population; the pursuer the most powerful potentate in the world; but once inside the Sanctuary not a single hair of the fugitive's head could be touched unless the pursuer passed over the prostrate body of the prelate or priest who was charged with care of the holy place.

"Here again the Church was imposing limitations upon the power of baron and king, which in those days brooked no other restraint.

"As the Church in affording a sanctuary to the weak against pursuit of the strong was enforcing in favor of human life a limitation upon the power of such government as existed in these times, so also as property was created by labor she began to assert the immunity of private property against arbitrary seizure by government, which is today an essential feature of all constitutional governments.

"Perhaps the most important of all the fruits borne by the monasteries were the great men that they contributed to the government of the Church, who in administering their great office with ability never approached, were all the time laying deep the foundations of Democracy and constitutional government.

"To Gregory the First, a follower of St. Benedict, who earned the title of The Great, the world is indebted for the clearest definition of official power as the Church first conceived it, and as all communities calling themselves democratic now accept it when after the word 'Episcopus' in the descriptive title of his great office, he inserted the words 'Servus servorum Dei'—Servant of the servants of God. This was indeed St. Benedict's notion of government;—not a privilege to be employed by its possessor for his own advantage, but a great duty and obligation of service to be performed for the benefit of all the governed. But it is no longer limited to government of the monastery. Pope Gregory has extended it to government throughout the world, in those words declaring that he who holds the greatest office in Christendom by assuming it merely constitutes himself servant of all the servants of God,—acknowledging himself least in the household of their common Father.

"So here we find the theory of Democratic government fully defined for the first time on

this earth by a Catholic pontiff as it was first placed in practical operation in the government of the Catholic monastery.

"Another Gregory, also a monk, Gregory the Seventh, who must be classed among the very greatest of all the popes, succeeded in actually enforcing what we would call nowadays constitutional limitation on the power of the greatest potentate of his time. After emancipating the Church from the blighting influence exercised over the election of popes by the heads of the empire which the Papacy itself had organized for the defense of Christendom against Mohammedanism, he asserted and at Canossa established triumphantly, the right of the Church to appoint and designate the bishops, abbots and prelates charged with control of ecclesiastical property. It was this great pontiff who conceived the noble idea of a Crusade (which he himself wished to lead) for redemption of the Holy Land from the polluting dominion of an infidel conqueror. That conception which death prevented him from realizing, his successor, Urban the Second, was able to carry out through the authority which, as Head of Chivalry, he exercised over the chief fighting force of Christendom.

"And here I venture to suggest that the debt which this civilization owes to chivalry has never been properly appreciated. The pomp, the graces, the ceremonies, the tournaments and adventures of chivalry have been subjects of extensive literary description. But its real character, the true spirit that animated it, the durable results produced by it, during the period when it was the buckler of the Church, her shining ornament, her chief agency in reorganizing society by establishing the reign of justice among men, has never been adequately described. I have never seen it stated, for instance, by any author (though it is capable of demonstration) that what we now call the laws of civilized war are wholly and exclusively fruits of chivalry as the Church developed and perfected it.

"Chivalry was not of Christian origin. Tacitus found it in existence among the barbarous Germans whose customs and manners he described; and there is every reason to believe that it flourished among them long before they fell under observation of the Roman historian. But chivalry which among savages was a force to stimulate conquest and rapine the Church converted into a force for the establishment of justice, the vindication of truth, and the reorganization of Christendom The brotherhood in arms which among barbarians was an agreement between two warriors to share the dangers of war and to divide equally the spoils of conquest, a pact which each confirmed by drinking the blood of the other, became under Christian chivalry a vow by which two knights bound themselves to undertake, against all odds and difficulties defense of the Church, protection of woman, and of all persons unable to defend themselves. And this bond between Christian brothers in arms was confirmed not by each drinking the blood of the other, but by both receiving the Blood of Our Lord and Saviour, Jesus Christ in the Holy Sacrament of the altar.

"The object of savage knighthood was gratification of cupidity by the spoils of war. The object of Christian knighthood was defense of Christianity through sacrifice and self-renunciation and rigid performance of every duty which the Christian Gospel enjoined. Every feature of the Christian knight's equipment was emblematic of the purposes to which his efforts in war must be dedicated. The sword before it was clasped around his waist was solemnly blessed upon the altar. Its handle was always in the shape of a cross to remind him of the vow he had taken never to draw it except in defense of truth and right, and if wounded in battle to remind him of the sublime sacrifice by which he had been redeemed.

"The essential purpose of Christian chivalry was to humanize war by eliminating all personal hate from it. Gentleness was held to be the necessary concomitant of valor. The warrior without courtesy was held unworthy to bear the golden spurs of knighthood. Until chivalry became a humanizing influence the only law among nations, even the most civilized, was 'Vae Victis'—Woe to the Vanquished.

"The victor deemed himself entitled not merely to all property of the vanquished that he could seize, but to their persons, male and female, old and young; and to all the conquered territory. Ancient history recites as matter of course the seizure after battle of all property that could be carried away, and the destruction of the remainder; wholesale violation of female honor; the sale of entire populations into servitude. Under the law of chivalry the knight was forbidden to touch an unarmed man, or even to attack a hostile knight

less completely armed than himself. Far from being allowed to dishonor a woman he was bound to die in her defense. The prisoner he took in battle he could not sell into captivity, or kill, or injure. He must guard and protect the life of his captive if necessary at the sacrifice of his own. He was bound to respect property; never wantonly to destroy it. Above all he was bound to protect every artisan and laborer in the possession and free use of the tools and implements by which he plied his craft.

"Here then we have the source, the sole source, of all that international law which asserts the right of non-combatants to security of life, liberty and property, violation of which by a great government is the reason for our entering this war.

"It was as head of European chivalry that Pope Urban the Second summoned all the rulers, barons and knights of Christendom to attend a council of the Church at Clermont-Ferand, and there in an address which fortunately has been preserved, he upbraided them for turning against each other swords that, according to the obligations of knighthood, should be employed in defense of Christianity against the enemies who were striving to overthrow it. After having pointed out the indignities which had been inflicted upon Christian pilgrims by the Saracens, the horror of allowing the soil which had been sanctified by the footsteps of Our Saviour to be trodden in triumph by infidels who denied His divinity and rejected His Gospel, he called upon all Christian knights to unite for deliverance from further profanation of the Holy Sepulchre which had held the body of Our Lord; and all the warriors assembled, drawing their swords, with one voice shouted: 'God wills it!'

"Then and there the first Crusade was launched and all Europe became organized against the effort of the Saracen to overthrow the civilization of the Cross and erect upon its ruins the civilization of the crescent.

"The Crusades failed to accomplish the purpose for which they were instituted, but they accomplished two results that have determined the whole course of modern civilization. The necessity of supplying means of transportation and subsistence to these huge armies led to a rapid growth of cities. Commerce increased, industry was stimulated, knowledge of the arts revived. At the same time the power and influence of the kingship grew enormously. Peace being an absolute necessity of industry the growing cities turned to the king for protection against the exactions of the barons and the perpetual wars which they waged against each other. For this protection they freely contributed money to the crown.

"With this aid from the cities, the kingship proceeded first to curb and then to destroy the power of the feudal chiefs. The conflict between them may be said to have extended from the end of the Crusades with the death of St. Louis in the thirteenth century to the end of the English Wars of the Roses and the victory of Louis XI. over the Duke of Burgundy, the most powerful of his vassals.

"By the end of the fifteen century Feudalism was entirely overthrown. Absolutism was erected on its ruins. Ever since Her foundation the Church has always been found long in advance of every great convulsion that affected society preparing religious agencies which turned it to the advantage of humanity. And now as the modern city began to take form, but long before the importance which it was destined to reach became discernible to any human eye, we find the Church preparing to meet this new force in human affairs and direct it to the glory of God and the welfare of men by the establishment of two new religious orders

"As the Roman Empire entered the throes of dissolution, we have seen St. Benedict appear to convert the forces of barbarism which overwhelmed it into the sources of a new civilization by establishing the monastery. And so in the early years of the thirteenth century, almost exactly seven hundred years ago, the advent of the modern city destined to be the source of wealth greater than men had ever conceived, and the theatre of poverty more abject than had ever been known, was preceded by the appearance of St. Dominic who founded the Order of Preachers to deal with the corruption and skepticism which wealth always produces, and St. Francis of Assisi who founded the order that took his name to deal with the burdens and problems of poverty which he himself voluntarily assumed and required all his followers to assume. The spiritual works performed by these orders for the salvation of men is for others to describe. But no one so far as I know has yet pointed out that the Chapter which exercised the power of legislation in these two religious societies is the

first embodiment in any scheme for the government of human beings of the representative principle which is the bulwark of constitutionalism.

"Ever since civilization began there have been Councils, Synods, Parliaments, exercising legislative power in different countries. But these bodies were in no sense representative. Each was composed of all the men comprising a particular order or class. The Ecumenical Council was composed of all the Bishops in Christendom. No one sat in it by delegation or election of others to represent them, but each one solely by virtue of the office he held. The Ecclesiastical Synod was composed of all the clergy of a diocese or province. Parliament was composed of all the peers, that is to say the lords, spiritual and temporal, who were owners of the soil. Not one of them, before the end of the twentieth century, represented anybody else. They met, not to impose taxes on others, but to decide what they, the only persons owning property, would themselves contribute to support of the Crown or to the success of an enterprise that it contemplated.

"The Monastic Chapter was the first body with plenary power of legislation which was composed entirely of representatives chosen for the sole purpose of considering and enacting laws, and who when that function was discharged became once more ordinary units of the society from which they had been drawn. It had been in existence but a very short time before its value became apparent to temporal rulers. It was adopted into the Parliamentary System of England when, at the end of the thirteenth century, King Edward the First summoned the boroughs, corporations and small landowners to send members to represent them in a Parliament which has ever since been known as 'The Model Parliament,' the first that was really and thoroughly representative.

"And so we see that not merely is the system of government by a written constitution a product of monastic life, but the representative institutions by which a constitution is made effective are also contributions of monasticism to this civilization of freedom and Democracy.

THE DEDICATION OF THE LIBRARY

"But this civilization of which the Church Herself was the source, to which she had contributed everything that was distinctive and valuable, became hostile to its author, when feudalism gave place to Absolutism. Between the Church and Despotism conflict was inevitable. The very law of her being compels her to antagonize Autocracy, just as it impels her to encourage Democracy. She is the only force in the world that has never hesitated to challenge Absolutism where it invaded the domain of right. Against the injustice of earthly tyrants she was always ready to invoke the justice of the Eternal God.

"The bulls in which different popes protested against acts of tyranny and confiscation have often been criticized as attempts to invade the domain of civil authority. But these bulls were the first exact defenders of the limitations which all governments of justice impose on the power of government and they have all received the approbation of every democratic community —not indeed in express terms, but in the much more flattering form of imitation. The principles they asserted have been adopted into the political system of every nation maintaining constitutional government.

"It has indeed been said that these remonstrances of the popes were all directed against interferences with Church property. This statement is entirely true. But it is utterly misleading. For its plain implication is that the popes invoked principles of right and justice only when some selfish interest of their own was affected. Under the feudal system no one outside the Church was entitled to hold property except the king and his peers—that is to say the barons. Everything the vassal produced became the property of his lord. And it was always some arbitrary act of king or baron which provoked protest by the pope. But the principles advanced on behalf of Church property by the popes are exactly the same principles which we find embodied now in the Constitution of the United States for the protection of all property. It is not too much to say that every feature of our Constitution which is intended to protect life, liberty and property from abritrary invasion, is but an application to civil institutions of the principles embodied in bulls issued by various popes against acts of temporal rulers that violated justice and the law of God.

"Nor is it too much to say that every quarrel which has arisen between the papacy and the civil power has been provoked by some attempt of king or despot to take possession of property without justification in morals.

"The immediate cause of the breach between England and the Church is generally understood to have been the refusal of the Pope at the demand of King Henry the Eighth to sanction as a lawful marriage an adulterous connection of peculiar depravity. But there was another incentive which was equally strong and much more lasting. The king for some time had cast rapacious eyes on the possessions of the monasteries. But even this monarch, unspeakable tyrant that he was, with a subservient Parliament eager to give sanction of law to the most arbitrary of his proposals, did not dare despoil the monasteries until he had first attempted to discredit them.

"And here we have the explanation of the prejudice against our Church and the religious institutions She maintains, which I mentioned at the opening of these remarks. It is to the credit of human nature that no man however depraved will admit in plain terms even to himself that he is willing to commit an infamy. It has been said that were it not for the power of words to disguise the character of a vicious act even from its perpetrator, crime would be unknown in this world. A very famous thief-taker, whose name was familiar as household words a generation ago, explained the use of what the French call 'argot' and we very inadequately term 'slang' by the imperious necessity which all wrong-doers feel to conceal from themselves the true nature of the criminal acts they commit. He used to say that the most confirmed thief in the world would refuse, and very probably resent, a suggestion that he steal a watch if it were conveyed in these bald terms; while the same man would accept with alacrity a suggestion to 'pinch a ticker.' The reason why the monasteries have been misrepresented is because they were robbed and the despoilers could not admit that they were robbers. They preferred to describe themselves as reformers by grossly misrepresenting the victims of their spoliation. If the king had himself retained all the monastic property it is very doubtful whether he could have been able to poison the fountains of instruction to such an extent that for four centuries outrageous calumnies of the monks, unsupported by a shadow of evidence, would have obtained widespread credence.

But in order to carry out his scheme of spoliation he found it necessary to distribute some of the monastic lands among the most important nobles of the kingdom. He and they together were strong enough to control the forces of education and this power they have used to calumniate their victims with such persistence and ingenuity that they have succeeded in perverting the judgment of several generations. To dispel that cloud cast on the fame of religious orders by perverted education should become an important, if not the chief object of Catholic education. And it is not an impossible task—nor even a very difficult one. Proof is abundant and easily accessible.

"Now what are the actual facts about the monasteries in England at the time of their suppression? The charges of laziness, corruption, immorality, levied against the monks are familiar to everyone. But it is by no means widely known that a commission appointed by Henry the Eighth nominally to examine the administration of all the monasteries, but really as is now perfectly clear, to find some excuse for their suppression, made a report of its investigations. That report is extant. With all their eagerness to serve the purposes of the King these instruments chosen by himself went no further than to charge some of the smaller monasteries with having been administered in a spirit of laxity. There was not a pretense that any of the larger monasteries had relaxed the strictness of their discipline or the efficiency of their work. But this did not save them. Without a shadow of proof;—without even any serious charge that they had deviated from the standards of discipline established by their founders, the king summoned the abbots and demanded the surrender of their lands to him. When they hesitated, he hung like felons some of the most conspicuous among them, such as the heads of the great monasteries of Glastonbury, of Reading, and of Colchester; expelled the monks from their cloisters, and took violent possession of the lands. Other heads of monasteries he forced to his will by threats and by actually inflicting on them all manner of indignities.

"That the monasteries notwithstanding the most persistent attempts to discredit them still retained the confidence and respect of the populace is shown by the expedients employed by the tyrant to prevent revolt against enforcement of his confiscatory decrees. In many localities the people took up arms in defense of the monks. The Pilgrimage of Grace in the North, or as it is sometimes called, The Rebellion of Aske, became so formidable that the king did not dare to face it in the field, but by a policy of temporizing and mendacity succeeded in dividing and ultimately paralyzing the movement. It was only by promising that if allowed to seize the property of the monasteries he would not again levy taxes on the people that he was able to secure a very reluctant and partial public acquiescence. Of course the promise was disregarded.

"He could not have kept it if he would. And here is final proof that the charge of laziness and incompetence against the monks is the most outrageous slander ever formulated against men whose diligence was unremitting. As a matter of fact the monasteries were the most remarkably efficient industrial organizations the world has ever seen. It is the history of every confiscation since the establishment of Christianity that property in the hands of religious bodies was vastly more productive than after it passed into the possession of others. Proof is still available that English lands which supported several thousands of persons under control of the monks were not able to afford support to a fourth of that number after suppression of the monasteries. The very same result has followed confiscation of monastic property within our own recollection.

"Only some ten years ago the lands belonging to religious orders were seized in France in the expectation that sale of them would yield moneys sufficient to supply a deficit which had long existed in the public revenues. But when they were sold the proceeds did not pay the expense of administering them. Instead of yielding large sums to the treasury they actually caused a loss, and a further aggravation of the deficit.

"Anybody travelling through the south of France who passes by the Grande Chartreuse will see a property which only a few years ago supported many hundreds of monks and was the theatre of a very successful productive enterprise. Today it is desolate—abandoned valueless. No one could be found to pay two dollars for these lands which in the hands of the monks were worth hundreds of thousands, if not millions, of dollars.

"In England the stately cathedrals which adorn the whole country were erected by the

monks. They are as every one knows monuments of extraordinary architectural skill but (what is not so generally realized) they are also monuments of an industrial capacity which we could not parallel today, which we have hardly capacity to understand. To erect such structures even during the last century of wonderful industrial development would have taxed seriously the resources of a prosperous nation. Yet at the time when they were erected the whole population of England could not have been more than a few millions. The country was practically without manufacture. Wealth in the modern sense was unknown. And the ruins which still remain of the monasteries show that the cathedrals were but a small part of the architectural splendors produced by the industrial energy and the artistic genius of the monks.

"But even more wonderful than these extraordinary fruits of monastic industrial capacity is the manner in which they were produced. In prosecuting their industrial enterprise the first, the highest, if not the sole object of the monks was the welfare of the laborer.

'Contrast this monastic industry and its tender regard for everyone engaged in it, with the contempt of modern industrialism for the laborers by whom it is kept in operation. Modern industrialism has indeed produced wealth that is limitless; but side by side with it we see a poverty that is appalling. It has made some men rich beyond anything that other generations could have conceived, but it has also produced a vast number of human beings steeped in misery so abject that while theoretically free to dispose of their labor as they please they are actually forced by the necessities of their existence to accept conditions in many respects worse than those of slavery. The slave was property. The vigor of his muscles and the soundness of his health affected his value and therefore they were matters of great consequence to his owner. If he suffered or fell sick self-interest compelled his master to provide for his relief.

"But the condition of the free laborer is matter of concern to nobody but himself.

"The laborer whose improvement, moral and material, the monks made the chief objects of their labors, modern industrialism regards as the single one of its elements whose condition is negligible. If any part of an industrial equipment suffer injury; if a machine be damaged a building struck by lightning or damaged by fire, a dumb brute lamed, the employer must repair the injury and charge the expense to the cost of producing his commodity. But a human being might be injured, maimed for life, killed, and until very recently neither he nor his dependants could claim compensation from the employer in whose service the injury was suffered. It is indeed true that quite recently revolt deep and widespread against these terrible conditions has caused some attempts to remedy them. It is now decreed by law in many states that the laborer is entitled to compensation for an injury suffered in the course of his occupation to be paid in the first instance by his employer, but this compensation extorted by law is usually given with the utmost reluctance, and therefore in the smallest measure.

"Before the monasteries were closed cooperation between the laborers and the monks who directed them was never interrupted by ill-will or disturbance. Under modern industrialism the relation between employer and employee has become so embittered by distrust, and even hate, that co-operation between them often becomes impossible; industry is suspended and whole communities plunged in a form of civil war. This hate and distrust growing ever deeper has led many thoughtful men to apprehend that this whole civilization built upon voluntary co-operation between the different elements engaged in production is actually tottering to destruction.

"It is not within the bounds of possibility that industry can again be restored to direction of the monks or religious bodies. The field of monastic labor in the future is intellectual and spiritual, rather than physical. But this much is certainly true. If the industrial system built upon free labor is ever to be liberated from the difficulties that now beset it, the vices that curse it, the peril of destruction that threatens it, the spirit of greed and selfishness which now embitters the relations between employer and employee must give way to the spirit that governed industry as it was prosecuted by the monasteries; to that spirit of good will and Christian brotherhood which regarded labor not as a task to be discharged only through fear of starvation, or in the hope of profit, but as a prayer, an act of piety, a homage offered by many men to Almighty God, their common father.

"But the loss suffered by industry through decline of the monastic spirit is slight compared with the injury sustained by the eleemosynary feature of society.

"When the monasteries were suppressed, the property confiscated was not that of the monks. They were merely the trustees of it. The poor, the indigent, the afflicted, were then beneficiaries of it. While the monasteries were open there never was a poor law in England nor any necessity for one. After their doors were closed their lands in the hands of the new owners proved incapable of supporting half the number of persons who had formerly lived upon them in abundance. The remainder, deprived of shelter, without prospect of employment or means of support, crowded the highways. Laws were thereupon passed against vagrancy of such frightful severity that it is difficult now to believe they were enacted by a civilized society. Soon it was found that the barbarous penalties denounced against these unfortunates for finding themselves in the very condition to which the state itself had reduced them were ineffective to prevent destitution. And as vast multitudes could not be allowed to die by the roadside and lie unburied without incurring pestilence, the state soon found itself compelled for its own safety to do that which the monks had been doing effectively through centuries for love of God.

"The attempt to replace the monastery by the poorhouse is perhaps the most dismal failure of all the varied attempts by the state to discharge functions which are essentially spiritual. The state can exercise its eleemosynary function, like all its other functions, only through officials working for salaries. It is impossible for an office holder (always the most self-satisfied of the community) to regard as his equal, his brother, the human derelict incapable of earning his own subsistence. A chasm which is impassable divides them.

"The two systems can be judged by their fruits. Charity administered by the state has always degraded its objects. Charity administered by the monastery always improved, and, in many instances, ennobled its recipients. No man ever came from a workhouse to achieve an important position in life or render any conspicuous service to his fellows. From the monasteries in every age, men have emerged to rule the Church and to play conspicuous parts in making this civilization of ours effective and triumphant. But perhaps the achievement of which anti-Catholicism is inclined to boast most loudly is the elimination of religion which it has effected from all instruction by the state. The fruit of an educational system that is essentially agnostic is a spirit of skepticism growing ever deeper. It began by denying the authority of the Church to interpret the Christian Scriptures. Today it denies the Divinity of Our Lord Jesus Christ Himself.

"In a society growing ever more skeptical infidelity came to be considered a test of intelligence. Nothing was to be accepted by the educated which the human intellect could not understand. Belief in the Christian Scriptures, especially the miracles they record, was deemed evidence of ignorance or imbecility. Life itself remained a mystery which not even the materialistic philosophers pretended they could explain. To account for it they were driven to a number of assumptions each of them further beyond human comprehension than the miracles recorded in the Scriptures. But there is this difference between them: The assumptions of materialistic philosophy are abject, degrading, and debasing, as the miracles of the Scriptures are ennobling and inspiring. These philosophers could not deny the sublimity of the moral law embodied in the Christian Gospel. But they undertook to appropriate the truths which it revealed, and to claim them as conclusions of philosophy Morality they declared was merely enlightened self-interest. When men became convinced that war was unprofitable even to the victors, it would disappear from the world; and when it became clear that crime entailed loss upon the criminals, crime would no longer be committed.

"And now behold where this skepticism has led. If ever there was a time when enlightened self-interest would have prevented men from plunging into war it was in the month of July, 1914. An enormous increase in the volume of production had caused a great increase in population throughout the world, all of which centered in cities. And these cities lived literally from hand to mouth. Their prosperity, even their existence, depended upon the maintenance of peace, uninterrupted intercourse between nations, free exchange of commodities produced by the labor of human hands in every quarter of the globe. Yet with every incentive to maintain peace that could affect the human intellect we find the world plunged in a conflict the most

devastating that has ever been waged among nations.

"And this explains the length at which I have ventured to speak. The awful condition in which the world is now plunged arises from attempts to conduct the government of men without reference to their Creator. Christian civilization I have endeavored to show is essentially spiritual. It arose not from any conclusions of human philosophy, but from a revelation of Almighty God. In its prosperity it has attempted to become materialistic, and now it is perishing of its materialism.

"There is just one way in which the safety of Christian civilization can be established, and that is by revival of the Faith from which it sprang. Civilization during the last century may be described as an attempt of men to enjoy and even multiply the fruits produced by the Christian Gospel while rejecting the authority of its Divine Author. The dreadful experience through which we are now passing shows that Christian civilization cannot survive the disappearance of faith in the Christian Gospel any more than a tree can continue to bear fruit after its roots have perished.

"I have not detained you all this time merely to defend the fame of the Church or of the monastic orders. The Church has always flourished on persecution. While persecution has assumed many forms one feature has been common to them all; and that is misrepresentation. Nor do I think the religious orders are at all disposed to repine at the calumnies of which they have been the object. They have deliberately chosen to model their lives in imitation of Him who bade all His followers rejoice and be glad when men said all manner of evil things about them.

"I think you and I will agree that if vilification and misrepresentation be conditions of enjoyment then the monastic life must be the most enjoyable ever lived on this earth.

"But now that we are risking our prosperity and even our national existence to preserve this civilization and Democracy its most complete embodiment and most valuable fruit, it is in the last degree important that we and all Americans should realize the extent to which the Christian Gospel is its foundation, the Catholic Church its architect, the religious orders its builders. In making this clear our Catholic educational forces, of which this great University is a most conspicuous feature, will find their hardest task, their widest theatre, their noblest opportunity. In dedicating to that great purpose this splendid structure we are dedicating it not merely to the vindication of Catholicism by the establishment of Truth, but also in even larger measure to the highest interests of our country and to the enduring victory of our cause.

"In entering this war to defend Democracy, our country has made itself the champion of Catholicism. We have drawn the sword, according to the President of the United States, because the safety of non-combatants in war has been violated; that is to say, we have drawn it to vindicate a principle introduced into the government of human affairs by the Church.

"No spectacle more thoroughly Catholic has been presented since that Council at Clermont-Ferand where Pope Urban launched the First Crusade for the defense of Christianity and Christian civilization, as when Mr. Wilson proclaimed our readiness to sacrifice everything we possessed, all the prospects that we cherished, the lives that we held dearest, to the preservation of Democracy, and the reluctant Congress that heard him answered, as did the hearers of Pope Urban: 'God Wills It!' That same cry is re-echoed here, and everywhere throughout the country where Catholics assemble: 'God Wills It!' It is a new Crusade. It is God's war, and the American people are the champions of God's justice. In such a war Catholics in the very nature of things must be the first to enlist, and in giving their lives for the safety of their country they will be giving them for the glory of God.

"But after victory shall have been achieved, the pathway back to the productive enterprises of peace is likely to be difficult and doubtful. If history proves anything it is that nothing but the spiritual, the ideal, is really practical Everything that man has undertaken solely for sordid profit or material advantage, however skillfully considered or vigorously prosecuted, whatever degree of success may seem for a time to have crowned it, has always ended in failure, disappointment, ruin. Everything he has done in renunciation of self and in devotion of Almighty God has proved to be an inexhaustible source of individual happiness and of permanent benefit to all the world.

"In the light of present conditions surely we must realize that all human statesmanship is comprised in the Lord's Prayer. When God's Kingdom is established on earth, as it will be

which is Will is embodied in human law, not merely in the laws regulating the conduct of individuals but also in those governing the relations of states to each other, then will every subject of that Kingdom be assured of his daily bread. And when all men shall have gained restoration to God's favor by complying with His requirements that they forgive all trespasses and offenses committed against themselves, then will nations be no longer tempted to wars of aggression or of vengeance; then will the world be delivered from all evil of violence and bloodshed; then indeed will Democracy be secure, peace perpetual, justice universal, prosperity measureless and unending."

MEETING OF THE ALUMNI ASSOCIATION.

WHEN the crowds began to scatter over the field at the close of the oration of Mr. Cockran, members of the Alumni could be seen hurrying toward the Carroll dining room. It was the hour for the tenth annual meeting of the Alumni association, a meeting that yearly burnishes up old memories and makes the mature men of the world slough off the care and worry of a busy life for an hour of rollicking good fellowship. Distinguished clergymen, solemn judges, prominent lawyers and successful business men laid aside their titles of honor and were simply old boys of Notre Dame for the hours of the reunion. When Mr. George O'Connor, of Washington, D. C., was not entertaining them with his very original and very humorous songs, they made a grand chorus themselves and sang the old songs with which they had cheered the fighting heroes of earlier days. Mr. William McInerny, president of the Association, called the meeting to order at the end of dinner, announcing that he had received notice from the President of the University that the class of 1917 had passed their final examinations. On motion they were admitted to membership and Charles M. B. Bryan of the Class of '97 administered the oath of allegiance to the new class. Announcement was made of the death of the following members since the last meeting John A. Sawkins, E. E., '13, died July 20, 1916, Toledo, Ohio; Rev. John O'Keefe, C. S. C., '81, died September 7, 1916, in Austin, Texas; Hon. Timothy E. Howard, A. B., '62, died July 9, 1916, South Bend, Indiana; Frank T. Clark, A. B., '85, died July 9, Columbus, Ohio; Hon. John Gibbons, A. M., '77, died February 11, 1917, Chicago, Illinois; Michael A. J. Baasen, A. B., '64, died March 24, 1917, Milwaukee, Wisconsin; John P. Lauth, A. B., '68, died April 22, 1917, Chicago, Illinois; Francis J. Loughran, LL. B., '05, May 27, 1917, Monrovia, California.

A committee consisting of the Reverend Matthew Walsh, Joseph J. Sullivan, and Dr. J. B. Berteling was appointed to draft resolutions of condolence. They reported the following resolutions:

WHEREAS, Almighty God in His wisdom has removed from earth John A. Sawkins, E. E., '13, died July 20, 1916, Reverend John O'Keefe, C. S. C., '81, died September 7, 1916; Honorable Timothy E. Howard, A. B., '62, died July 9, 1916; Frank T. Clark, A. B., '85, died July 9, 1916; Hon. John Gibbons, A. M., '77, died February 11, 1917; Michael A. J. Baasen, A. B., '64, died March 24, 1917; John P. Lauth, A. B., '68, died April 22, 1917; Francis J. Loughran, LL. B.,' 05, died May 27, 1917, Monrovia, California

THEREFORE, Be it resolved the Association learning with profound sorrow of the death of their brothers tender heartfelt sympathy to the bereaved relatives of the deceased assuring them that the departed will be borne in prayerful remembrance.

The treasurer then read his report. He announced that the receipts from dues for the year amounted to $725.00 including interest on deposits of dues of previous years the total receipts of the Association amounting to $3846.40. The disbursements amounted to $163.76. The treasurer further reported that the paid-in subscriptions for Old Students' Hall up to June the first and not including amounts received after that date by him in Ludington nor during the Commencement at Notre Dame amounted to $19518.40. The unpaid subscriptions to that date amounted to $37,330.00. The following resolution presented by Mark Foote was carried unanimously:

BE IT RESOLVED by the Alumni Association of the University of Notre Dame that the Treasurer of the Association be hereby authorized to accept in payment for subscriptions to the Old Students Hall Building fund United States Liberty Bonds.

A motion was unanimously agreed on that the Old Students Hall funds be invested in Liberty bonds. The auditor then read his report, highly complimentary of the care devoted by the treasurer to the funds entrusted to him. The secretary of the Association was instructed to send a message of fealty and devotion to the President of the United States, assuring him that the Alumni Association upholds his hands in the present dreadful war and informing him of the intent of the Association to invest the funds in Liberty bonds.

A resolution was then passed that the officers of the Association be appointed as a committee of the whole to consider the advisability of issuing a monthly Alumni Bulletin and that they be empowered to take appropriate action. The following officers were then elected for the coming year: Honorary President, Rev. John J. Burke, A. B., '83, Peoria, Illinois; President, Clement C. Mitchell, LL. B., '02, Chicago, Illinois; vice-presidents: Henry Wurzer, LL.B., '98, Detroit, Michigan, Paul R. Martin, '13, Indianapolis, Indiana; Colonel Joseph Cusack, U. S. A., B. S., '89, Toledo, Ohio, Judge Kickham Scanlan, '14, Chicago, Illinois, Judge John Eggeman, LL. B., '00, Fort Wayne, Indiana; Secretary, Rev. William A. Moloney, C. S. C., '90, Notre Dame, Indiana; Treasurer, Warren A. Cartier, B. S., '87, Ludington, Michigan; Trustees to serve two years: M. F. Healy, LL. B, '83, Fort Dodge, Iowa; James F. Murphy, LL. B., '99, Rock Island, Illinois; Rev. Michael Moriarty, Litt. B., '10, Cleveland, Ohio.

The following members then delivered addresses on the duties of the alumni towards the University: M. F. Healy, Peter P. McElligott, Rev. John Talbot Smith. Colonel Joseph Cusack spoke on patriotism and devotion to the flag. Dr. Smith's address follows:

FATHER SMITH'S ADDRESS.

John Talbot Smith

THE University has celebrated its diamond jubilee with its usual dignity, power and graciousness. In the past few days we have seen these qualities splendidly expressed, and the friends and children and patrons gathered here to greet her achievement and to acclaim her future, have no reason to be ashamed of Alma Mater arrayed in the robes of the jubilarian. No one has ever doubted her devotion to the ideal, to her own ideals, her generosity of service to her children, and her ability to stamp those children with something of her own grace.

It has always been a question with me, however, if she has been able to communicate to them her own devotion and generosity. Devotion to the Catholic ideal, generosity in its service, and gratitude to the institution which has exemplified devotion and generosity, ought to be the distinctive marks of the boys of Notre Dame. Are they? It will take the next quarter of a century to answer that question. Why do I fix this limit of time? Let me tell you the reasons.

We know now precisely where Notre Dame University stands as an educational force. She has finished the first part of her career, overcome most of her difficulties, made herself visible to the world as a brilliant success. The new library dedicated this week is a portent of her future needs as of her great resolution. Notre Dame must be rebuilt in that style to endure for ages like Oxford and Paris, and her children and friends must do the rebuilding. Every generation builds for its successor, cannot help doing it, cannot live without doing it. It is no extravagance to say that the graduates of Notre Dame will present her to the world at her centenary in the steel and stone of modern architecture.

If they do not, if they decline the work, then Notre Dame has failed in her mission and her children have failed in theirs. The world, which they were trained to fight and overcome, has defeated and enslaved them. The world of today is not the world of 1880. When Catholic children in earlier days entered American society, they encountered from the first moment suspicion, hostility, rebuffs, refusal of their rights as American citizens. The ordinary opportunities of civil life were denied them; they could not win service in the State, because the Puritan Elect labelled them emissaries of the Pope and traitors; they had to fight for all things, and the fight made them fighters, hardy believers, immovable defenders of the truth and unconquerable foes of error.

Today they are received with open arms by a society which has no emotions and no prejudices and no beliefs. Their religion is no obstacle to promotion, success, or pleasure. They are now to be found in the highest places of State and Commerce, the associates of the powers that be, and marked unfortunately with the faults and deficiencies, I will not say the vices, of their familiars. What is the dominant vice of America at this supreme moment in her history? It is ingratitude. Some have accused our people of greed, of luxury, of heartlessness, of vulgarity; we are known in Europe as the pursuers and worshippers of the Dollar; there may be doubt as to any true foundation for such

seem done there can be no doubt as to the ingratitude of the present generation.

Here are the proofs. The Republic was founded on the principles of justice, liberty and generosity. The Fathers threw open wide the portals of America to the oppressed, gagged, enslaved races of the earth, and made them all welcome as they came; they trained their children, the children of the Revolution, of Puritan and Cavalier, in the principles of justice, liberty and generosity; they spent billions in founding and maintaining that system of popular education which secures to all as complete an education as democracy needs; no nation ever gave back to its people a tithe of what this Republic has expended upon its millions. What has been the grateful return of the leaders of the people for this benevolence and generous care?

They have deserted the God of their forefathers to the extent of at least six tenths of the whole population; they have invented and sustained and developed the Trust system, the chief engine of that remorseless devil known as the money power; through that system they have not only built up a chain of monopolies, which control everything made, distributed and sold in the Republic, at exorbitant prices, but they have practised every iniquity known to the market to steal from the people; they have made monopoly—the most hateful thing in a free society—as common as common schools; they have bolstered up the dreadful thing, which like a cancer eats the vitals of the Republic, with literature, journalism, culture, legislation, judicial decisions; and they have made Money or Capital or the Trust a Despot stronger than the President, the Congress, the Courts, the Constitution, able to check every move against its ill-gotten gains and ill-gotten power Their ultimate aim is the destruction of the liberty of the people.

This is the return of the children, this the gratitude of the children, to the Republic for its boundless generosity and care. It is the most astounding spectacle of the times. The graduates of Notre Dame for over thirty years have been made much of in that ungrateful multitude. Their religion is no longer a bar to their advancement. They are welcome in the councils of the great. Have they learned the national ingratitude? Are they tainted with the national vice? It will take another quarter century to tell. I suspect them, so much have I seen of the increasing indifference to virtuous enterprise among our successful Catholic Americans. Who ever hears of them endowing Catholic works of learning? Why are we without a Catholic press and a Catholic literature in America? Truly, gratitude is a virtue, and virtue is a habit, which cannot be attained, like modern patriotism, by merely uttering the word.

On the borders of Lake Champlain thirty years ago lived a poor widow who sheltered in her humble cabin two orphan boys and supported them by her labors. One of these boys went out into the world and amassed a splendid fortune in two decades. So deeply had the kindness of the poor widow impressed him, so deeply had he loved the little home which rescued him from the poorhouse and its desolation, so long had he dreamed of the hour when he could repay his benefactor, that he lost not a moment in showing his gratitude. He bought all the land about that cottage for miles; he made the spot a bower of beauty and installed the poor widow there in comfort; he built up a farm embracing twelve thousand acres, employing a thousand workers; he founded a school for the agricultural community of the county, designed to train farmers' children to love and develop country life, instead of racing to the cheap life of the cities; in fact, he could never do enough to satisfy the love and gratitude in his great heart for the people and the place which had protected him.

Is this the gratitude which the Republic has a right to expect from its children? Most certainly; and most assuredly it is not getting it, and will never get it from the creatures scheming to destory its very existence. Is this the gratitude which Notre Dame expects from its children in the years to come? Not so much, but at least of the same kind. That is why I say it will take a generation to tell. You, gentlemen of the Alumni, know the plans of Father Cavanaugh and his Community with regard to this University. Why the slowness, or is it hesitation merely? in putting up a million dollars' worth of buildings with all speed? You know the kind of men this University sends into the world, and you know the world which faces them: why then this parsimony, or indifference? Do you lack examples of generosity on the part of other Alumni to the notable universities of America? Are you not ashamed and stirred to hear that all this beauty

and efficiency visible at Notre Dame were built up by the poor, while the rich contributed just $200,000 in seven decades?

Why so much discussion, when the road ahead is so clear, the plans ready, the aims beneficent? Give Father Cavanaugh all that he asks for, and make ready to anticipate his future demands; or accept the alternative, that the graduates of Notre Dame are indifferent and ungrateful, that they are tarred with the same stick which has blackened the American leaders, and that they have no further interest in the great institution, whose influences moulded them, and whose glory still sheds upon their individual lives a glory beyond their power otherwise to obtain.

CONCERT BY THE PAULIST CHOIR.

Bishop Alerding

WHILE the members of the Alumni Association were extending the hand of fellowship to the class of 1917, great crowds were gathering in the University Church to enjoy a sacred concert by the Paulist choir. The choristers sang in the chancel and the expectant audience were thrilled with harmonies that seemed to lift them like some towering wave and bear them away from the discordant realities of a clattering world. Mr. George O'Connell of Chicago, whose singing was a pleasant feature of the program on Monday afternoon, has written the following appreciation:

"The sacred concert given by the Paulist Choristers of Chicago on Sunday evening, June 10th, was a most fitting musical climax that added much to these brilliant Jubilee days of celebration and festivity.

"The President and the faculty are to be highly commended for their thoughtfulness in extending an invitation to this splendid aggregation of singers. Their appearance filled a niche that would otherwise have been woefully vacant, for it was the proverbial case of the 'proper people properly placed.' To these 'minstrels of the Temple' and their sponsor and director, we render gratitude in abundance.

"Not many years ago this organization was little known outside of Chicago and its close proximity. Today, it is an institution. There is scarcely a city of any importance in America but has had an opportunity of hearing this unique choir. Its reputation also extends most prominently into the principal cities of Europe.

"The tremenduous prestige thus gathered during these few years of their existence has been justly merited. One feels quite confident of this fact after having had the pleasure of being present on this occasion.

"The spacious church with its remarkable acoustic properties, proved to be a most satisfactory place to obtain the tonal effects. There is an ethereal and cherubic-like quality that is distinctive of the soprano contingent of these choristers, that seemed greatly enhanced by these surroundings.

"The program though strictly ecclesiastical in color was most varied in arrangement. Each number contained the correct devotional atmosphere intended. Every minute vocal modulation was observed and given full value. In the *a cappella* numbers especially there were effects and nuances almost to defy the laws of vocal production, so perfectly were they given.

"The 'Emitte Spiritum Tuum' of Schuetky was excellent. The Tschaikowsky Legend with its tender, wistful appeal, was a splendid example of the Russian school of composition. The Alleluia by the eminent director of the organization was a melodic and inspired bit of writing. The Grieg arrangement of the Ave Maris Stella, and the Salve Regina of Waddington with its thrilling dramatic climax, were splendidly contrasted musical effects.

"The soloists were most efficient and pleasing, especially Mr. Thomas McGranahan whose lyric tenor is of such a beautiful texture that his contributions to the duet numbers were most enjoyable.

"The concert was conducted by the Rev. William J. Finn, C. S. P., the founder and director of the organization. Father Finn is undoubtedly the most prominent musical personage in the Catholic Church today. His ability to develop the boy voice that heretofore seemed destined only to reach a limited state of vocal possibility, into an instrument apparently capable of expressing every emotion and meeting almost every technical demand has gained

for him a most conspicuous place in the great field of music. The flawless and compelling singing of the Paulist Choristers is due to his untiring efforts and his expansive musical knowledge.

"To Father Finn we express our sincere appreciation for this opportunity of hearing his matchless choir. May triumphant success continue to crown all efforts under the mastery of his baton."

At the close of the musical program, the Reverend Walter Elliott, C. S. P., preached the following scholarly and beautiful sermon:

FATHER ELLIOTT'S SERMON.

Father Elliott, C. S. P.

IT IS sometimes said of the founders of great works that "they builded better than they knew." But this is not true of Father Edward Sorin and his associates, who, seventy-five years ago founded this University. Their work was the outward organism of a divine vocation, and their forecast of the mighty future was an inspiration from heaven. They knew that they were beginning an institution for bringing together masters and scholars in truest education. It was to take a high place among the universities of the whole world and last till the end of time. Holy Church bids us proclaim such a work divine and its founders men of God. We feel, too, that their choice of the Mother of Jesus as their name saint and patron, was guided by a special grace from on high.

"To educate is to take systematic charge of the human mind and guide it only as a master can guide his disciple during his soul's years of growth; its aim is to develop harmoniously the whole man. To mold the human spirit into its proper form of thought and love is to educate it. The essential elements of good character are therefore imparted by education.

"The college forms the man. It is the concurrence of all influences for giving human nature its personal worth and its moral identity with truth. The wrong college makes a right youth a wrong man; the right college makes a wrong youth a right man. The college forms the man because it has the best hours of adolescent life as its own. Four years of youth are spent under its instruction, discipline and correction. Give me your boy for that most impressionable era of his existence and I will make of him what man I please, your home and your church to the contrary notwithstanding. If there are exceptions to this rule they are glaring and infrequent.

"College is the place of study and study forms the man. It forms or malforms his intellect by truth or by falsehood. God made the human understanding and left it empty that parent and priest and teacher might make it a divine Hall of Fame. God made the boy's soul a *tabula rasa*, a bare surface, in order that His appointed teachers might cut into its immortal substance His precepts and maxims, His promises and His penalties. What teacher at home or in Church has better play for the use or abuse of this divine art than the college professor, especially when his quality is guaranteed perfect by the dignity of his institution and the elaborate efficiency of his own preparation?

"This is why I have affirmed that the founders of Notre Dame University were under heaven's inspiration when they began their classes on this spot three-quarters of a century ago. For whatever the details and departments of their course of instruction might be, their sum total and essential worth was to be their pupils' knowledge and love of their Creator and Redeemer and the salvation of their souls; and these pioneer professors were well aware that educated men rarely know anything well except what is taught them at college, whose lessons, besides, cannot be unlearned except by processes so painfully difficult as to be usually impossible. Edward Sorin and his priests and brothers would never have journeyed over seas to devote their lives to education but that they were intimately of the mind of St. Paul: 'I judged not myself to know anything among you, save Jesus Christ and Him crucified.' (I. Cor. ii., 2).

"But it is not instruction only that forms character at college. For as ambition rules our nature in maturer years so does the spirit of emulation mould us in our earlier era. The intellectual rivalries of study and its prizes, class struggles and athletic contests, develop initiative, generate courage and fortitude. The emulations of college life strengthen a young man's soul as the stormy winds of heaven toughen the fibre of the tree growing in the open.

"Humanity's heroes are discovered and bred at school. There it is that the boy is taught not only to think but to love and to dare. Sorin and his fellows aspired to give our American youth the Cross of Christ as the standard of their heroism. The new religious order of teachers which founded Notre Dame, although devoted to every species of knowledge, would have no other name for their community than the Priests and Brothers of Holy Cross. They proclaimed that everything that they or any other men could teach was as nothing—'was but loss in comparison of the excellence of the knowledge of Christ Jesus.' (Phil. iii., 8). They were teachers mainly that they might teach Jesus crucified; they loved their profession because it was Christ's vocation to teach the unselfishness, yea, the heroism, of the Cross of Christ; and because it is at college that boys are best made men so to college work the original faculty of Notre Dame gave themselves up that they might most efficaciously make their college boys Christian men.

"As college life is the era of emulation, so is it that of our sweetest and most enduring friendships, a formative influence which knits soul to soul in what is often the most romantic affection of life, quickening the spirit of adventure, making common property of every high aspiration, every generous purpose. Thanks be to God that in Christian education the inspirations of divine love are blended with the most loving and most enduring attachments. The pupils of a Catholic college are thus instrumental in forming one another's character in a Christian spirit, hardly less effectively than the professors themselves. The college is a little world. As in the arena of maturer effort men are swayed by their party, their age, their country, so are boys swayed and formed by college tendencies and opinions, prejudices, preferences, antipathies. These do not so much prevail among them as they rage and flame among them with passionate intensity.

"And let me ask: What are college officers and faculties thinking of, if they deprive Jesus Christ of the benefit of all this immensely powerful influence for forming character—if they withhold Christian supervision and exclude the Christian spirit from this era of melting and moulding the nature of our youth, complacently allowing it to begin and continue and end without any positive influence of God and religion?

"But, furthermore, the teacher himself and personally considered, is the type and sum of all the formative forces of education. Surely it is God's will that this force should be holy. Instruction, example, discipline are assembled and personally vitalized—they become a living being—in the professor. The master is himself the school. He it is who forms the youth into the man. The parent holds the higher place. But though higher in office he is too frequently lower in influence upon the soul of the youth; and is often but a distant and infrequent helper to the chief worker. The teacher prevails. He may have Church and bible and home against him and yet stand the better chance of prevailing in the formation of the boy into the man. Make the master the creature of the unsectarian state if you will; drill him to neutrality in religion with military rigidity. Yet, after all, the man remains back of the school official, the man with his convictions, his loves and his hates. Though he speak no religious word, yet he can make his silence teach. He who can acquire the difficult art of avoiding all religion in his words, is surely clever enough to teach religion or irreligion even by the suggestions of silence. Meantime, the glance of the eye, the change of tone in the voice, the kindly or the sarcastic smile—and all of these are powerful to make or break conviction—cannot be hindered of their effectiveness by legal restraints.

"'The sins of his youth are in the old man's bones,' says Job, 'and they shall sleep with him in the dust' (Job., xx., 11). Vices may be acquired at college and strike roots in the lower depths of nature; radical vices, not seldom eternal vices. The one supremely potent enemy of vice—who is he but our Lord and Saviour, Jesus Christ. Pity the college whose head prefect of discipline is not Jesus Christ. To forbid, yea to forbid under penalty of law, the rule, even the very mention of Christ in a college is infinitely the worst, infinitely the costliest blunder possible in education.

"There are no joys in life so sweet as those of our early days. The joys of college years possess a charm of gladness lasting unto old age. On the other hand our bitterest sense of wrong treatment is some ever-festering memory of youth. Oh, shall the claim of Jesus to be made the supreme joy of our college years be rejected? The educators who opened their pioneer classes at Notre Dame seventy-five years ago, made

The Founder of Notre Dame

Jesus Christ the one supreme master of their own joys and those of their students, the one divine solace of their sorrows. Would they have served God or man better if they had preferred to be unsectarian? 'I would have you to know,' say the Apostle, 'that the head of every man is Christ' (I. Cor., xi., 3). And shall He not be the head master of every young man, if he be busily employed in learning how to live and to die?

"A system of training for Christian youth, which by legislative enactment excludes Christ as the head of every faculty is fundamentally wrong. It is a misfortune of the first magnitude that our hundreds of thousands of college boys shall not sing a hymn or breathe a prayer to Christ under pain of expulsion; and it is an affront of unparalleled malignity that offers annuities and other bribes to college professors if they will promise to exclude the Son of the living God from their education; if they will make a stated agreement not to expound His wisdom nor promise His salvation to the striplings whose life here and hereafter it is their

vocation to inspire; that the events of His life and the maxims of His wisdom shall be barred from their classes; that colleges shall forfeit old-age pensions for their professors, if these dare to tell their pupils of the love of Jesus for their immortal souls. Rather than sign this ignoble pact Sorin and his men would have signed their own death warrant.

"And what an error—what a colossal blunder—to suppose that the exclusion of Jesus Christ from the nation's education does not hurt its citizenship. The civilization which we enjoy is wholly the creation of Jesus Christ. The dignity of human nature is unknown to one who does not know that nature as it joined in Christ to the divine nature. Upon a proper knowledge of human nobility man's fitness for self-government rests exclusively. The very language of our republic and of our schools was formed from a savage dialect by Christian bishops and missionaries, each and all of them Christian educators. Nearly all of the pupils in our colleges are named for the saints of Christ's religion. The sweet name of Jesus nervously avoided in most of our colleges—was invoked over the pupils in their cradles by their Christian mothers, as being the only name under heaven by which their little ones could be saved. To teach an American youth to know Jesus and to love Him is to make him an infinitely superior creature no less for the good of the state than for that of the home and the Church. It is undeniably to give him the right conscience of a voter.

"And now we gladly entone our *Te Deum* of thanksgiving to God for the foundation of the Christian University of our Lady three quarters of a century ago. We bless the memory of Sorin and his associates with that of their successors, with all our hearts. We extend our heartiest congratulations to the present members of the Congregation of the Holy Cross, rejoicing in their splendid success here and elsewhere in the United States, not unmindful of their flourishing institutions in other countries. Especially do we congratulate them upon the buoyant courage that thrills their hearts as they look forward to the future, full of trials and full of victories. Thanks be to Almighty God for the University of Notre Dame, for its true-hearted and noble-minded founders and their successors in the Order of Holy Cross. Voicing the elder generation of your pupils, I thank you, Fathers and Brothers of Holy Cross, from my inmost soul. With unvarying fidelity to your lofty ideals of holy and enlightened education, you have dedicated your lives to the formation of good Christians, upright and patriotic citizens, and furnishing their full quota of leaders in the world of high achievement.

"We pledge our sincere loyalty to your order and to this institution. We join with you most heartily in invoking Mary the Mother of Jesus as *Notre Dame*, our Lady and our Queen. We beg God through her intercession to inspire many young men of superior merit to enter your novitiate and take part in your great apostolate."

At Notre Dame The Jubilee.

BY THOMAS WALSH, LL. D., '17.

Thomas Walsh

FAR other scenes than these
In those memorial years agone
Thy Sorin gazed upon.
Stead of this fragrant breeze
Was but the winter blast,
The clutch of frost
Against his heart the drear acerbities
Of wilderness with their branches tossed
In spectral omen o'er the paths he passed
Another tale was told
In axe and hammer from these hymns of gold.
Not a blustry bird
Amid the fateful silences was heard,
As his log-cabins first
With humble eaves against the forests broke
Where silently the word of God was nursed
Ere through the bells it stole and with a cry awoke.

Oh, what a dismal, what a heroic dawn
For such a splendored noon!—
For this vast spread of lawn!—
This sumptuous June
Of purpled glories and of scarlet joys,
Of bannered wall and music-thrilling glade,
With holy pomp and learning's throng arrayed,
Of vested gray-beards and star-gazing boys!

Outside my window when the night wore on
And all the stir was gone,
There came, I thought, and sang a lonely bird
From off a shadowy branch; I heard
And to my heart attent the message took;
"Thy mission, Notre Dame, is in its spring;
Thy summer is at hand; thy harvest book
Full many a golden page shall bring,—
So thou forget not Sorin, he is thine
And thou art his in heaven's ancestral line!"

MEMORIAL MASS.

The Apostolic Delegate

MONDAY morning saw a repetition of the glorious pageant which preceded the Cardinal's Mass on Sunday. Graduates and faculty, monsignori, bishops and archbishops moved in stately procession around the quadrangle before His Eminence Cardinal Gibbons, to the church where His Excellency the Apostolic Delegate was to celebrate pontifical mass for the deceased alumni, and the benefactors of Notre Dame. The choir of Holy Cross Seminary sang the Mass and delighted the visitors by its exceptionally artistic rendering of the Gregorian chant. The most Reverend Celebrant was assisted by the following ministers: assistant priest, Rev. William Turner, D. D.; deacons of honor, Rev. Gilbert P. Jennings, LL. D., '08; Rev. Francis J. Van Antwerp, LL. D., '14; deacon of the Mass, Rev. John J. Burke, '83; subdeacon, Rev. Thomas Maguire, '09; master of ceremonies, Rev. William Connor, C. S. C., assistant master of ceremonies, Mr. Francis Monighan. At the close of the Mass the Most Reverend Edward Hanna, Archbishop of San Francisco, delivered a scholarly and eloquent sermon in which he reviewed the work of the Congregation of Holy Cross during the last three quarters of a century, and pointed out the immediate need which the world has to-day of the Christian principles imparted in the teachings of a Catholic University. The text of his sermon follows:

ARCHBISHOP HANNA'S SERMON.

IN THE presence of the personal representative of the Vicar of Jesus Christ; in the presence of many to whom has come the fullness of the Apostolic Office; in the presence of a galaxy of noble priests, the bearers of the message of Christ's mercy upon the children of this generation; in the presence of the Fathers and Brothers who maintain the high traditions of this lordly seat of knowledge; in the presence of hundreds drawn hither by the irresistible charm of this loved spot, we consecrate this day to the men of Notre Dame and in the shadow of the Tabernacle, we tell their story, and we divine the motives which have made their names glorious, and their memory immortal.

'Listen, if you will, to the first lines in the Golden Book wherein is told their wondrous tale:

'We started on the 16th of November,' wrote Father Sorin, 'and, indeed, it required no little courage to undertake the journey at such a season. I can not but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely and at length on the eleventh day after our departure five of us arrived at South Bend, the three others being obliged to travel slowly with the ox team transporting our effects.

'A few hours afterwards we came to Notre Dame du Lac. Everything was frozen and yet it all appeared so beautiful. The lake, particularly, with its mantle of snow resplendent in its whiteness, was to us a symbol of the stainless purity of our august Lady, whose name it bears, and also of the purity of soul which should characterize the new dwellers on these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect the various sites on the banks of the lakes which had been so highly praised. Yes, like little children, we went from one extremity to the other, in spite of the cold, perfectly enchanted with the marvellous beauties of our abode. Oh, may this Eden ever be the home of innocence and virtue! Once again in our life we felt that Providence had been good to us, and we blessed God with all our hearts.'

"Five and seventy years have run on since that day memorable in Catholic annals, and to-day Father Sorin's chilren are numbered by the hundreds, their schools are at the confines of the earth, thousands upon thousands reared unto wisdom and unto piety rise to call him blessed, and millions throughout the world chant the praises of him who, though deprived of all things, wrought mightily for the cause of Jesus Christ.

"The compelling personality of Christ has had power in every age to make great men give up all that the world esteems that they might follow in Christ's footsteps. It was this compelling love—love beyond height or depth—that conquered the great soul of Paul; it was this vision of Christ that drew Justin, and brought to the cause of the Church, Athanasius, Chrysostom, Basil, the Gregorys, the Cyrils,

the mightiest of intellects, the creators of Catholic theology.

"It was the story of Christ that converted Augustine and brought to the defense of the Faith the genius of Jerome, it was this same wisdom and love of Christ that peopled the deserts, and sent Patrick and Boniface and Augustine to the conquest of those who 'sat in the shadow of death.' It was the fascinating power of Christ that won to the Cross Francis and his wondrous band. It was the wisdom, flowing from the lips of Christ, that mastered the spirit of Albert and of Thomas, and inspired the mighty genius of Dante.

"Under Christ's inspiring power Michael Angelo made the marble breathe, and Angelico saw his vision of the angels. The cathedral builders caught the same spirit, and they breathed their yearnings into those masses of stately loveliness that are the marvel of the ages. Christ compelled Xavier to forsake all for His name's sake, and it was this over-mastering something in Christ that touched the heart of Edward Sorin, yet a child, and made him dream of the day when, breaking all ties, he would offer himself to do battle for Christ in a land beyond the sea. And would you know the reason. Greatness goes out to greatness. Christ is great, for He is the reflection of the Divine wisdom, of the Divine omnipotence. Christ is great, for His rule is from sea to sea. Christ is great, for His kingdom is unto everlasting. Christ is great, for His wisdom solves every earthly problem and makes appeal unto every truly great mind. But above all things Christ is great, because His all-embracing love is touched by every human need, goes out to every human misery; nor does it know measure in time or in space.

"The life story of Edward Sorin and his followers has all the fascination of a romance. France, to which we owe so much; France, whose name is imperishable in the records of missionary effort, gave him birth. The revolution had passed, and far-seeing, saintly men saw that the work of Christ needed not only the labors of holy souls, but also that wisdom and that knowledge which come from the discipline of the schools. Basil Moreau gathered about him a few zealous priests, who saw in clearest light that the minister of Christ in the new order must combine all the holiness of Him who represents Christ with all the learning and the zeal necessary to make Christ's cause telling among men. In this heroic band was Edward Sorin, and on the feast of Our Lady's Assumption, 1840, he consecrated his life irrevocably to the missionary work for which he yearned, and to which God's providence had destined him. Far beyond the great ocean lay a promised land. America's hardy sons had wrested independence from the greatest power of earth, and in the upbuilding of the new country, the Catholic Church ought to play a mighty part. The early Bishops had wrought miracles in the East, and the great Bruté was chosen to direct the work of the Church in the land that lay west of the Alleghanys. Edward Sorin had listened when a boy to the eloquence of Bruté, as he pleaded for helpers in his vast undertaking, and even then was Sorin inspired to offer himself for work in this far-off land. He reached New York in September, 1841; prostrate he kissed the earth, token of his love for the land of his adoption. Oh day blessed in the annals of our country when Sorin set foot on its shores! October found him in the jurisdiction of the Bishop of Vincennes, and he with his followers put his hand to the work of the ministry among the Catholics scattered throughout this vast district. But Father Sorin felt in his heart that the great work for Christ in the new world must be educational, and he informed the good Bishop that he had in mind to establish a college. Bishop de la Hailandière, seeing the immediate need of bringing the comforts of religion to his scattered flock, could not understand Sorin's great project, and thought the school already established at Vincennes more than sufficient. The disagreement gave Father Sorin an opportunity to accept a tract of land on the St. Joseph River, and with the Bishop's permission he left St. Peter's and came to this place of promise. This spot had already been hallowed by many endearing memories. Marquette had passed along this river two centuries before. The ashes of Allouez are buried in some unknown place near this shrine. La Salle and Hennepin wandered through these very woodlands. The first priest ordained in the United States made his headquarters here. He was succeeded by the saintly De Seille, whose memory will ever be fresh in the story of Notre Dame. Feeling the approach of death, Father De Seille sent his Indians for the nearest priest, days and days' journey away. Three weeks was the poor Father dead before the

priest arrived, but they tell the pathetic story that an hour before he gave up his spirit, his faithful Indians bore him to the chapel, and with his last strength he opened the Tabernacle, and in his dying moments received the Blessed Sacrament, Viaticum for his long, last journey. To succeed these men, Sorin came. To do a mightier work than they could ever imagine, had God guided him here. There is no tale told in the annals of our Church in America that sounds so impossible as the tale of this place. Lift up your eyes and see. Here is that beauty which makes for Art—here is glory of hill and wood and valley. Here are magnificent buildings dedicated to God and to learning. Here rises a gorgeous temple consecrated to God and to Mary. Here gather the flower of our Catholic manhood in quest of piety and of wisdom. Here are men who have mastered all the sciences, all the arts, dwelling in closest harmony, living only for Christ and His work; and as we dream of the glory of the days that must come, here do we place our highest hopes. And, mark ye, this great magnificence, the work of men who have had no place to lay their heads, the work of men of all worldly goods bereft, the work of men who toiled in heat and cold, mid every privation, the work of men who often lacked food, the work of men who contended with pestilence and with fire, the work of men who believed in the wisdom of Christ triumphant, who trusted and were not confounded. I shall not go over the story, every detail of which you know even better than I. I shall not recount the first hard days; the days when everything was beginning. I shall not tell how Sorin, amid difficulties that would have conquered a less courageous spirit, moulded his priests and teachers unto his ideal of holiness and learning. I shall not tell the school story which Father Elliott tells so eloquently, and which I heard so often from the lips of that great man to whose great place I, unworthy have succeeded. I shall not ask you to go over the pitiful tale of August and September 1854, when for a time it seemed that pestilence would leave not one to do the work. I could speak of the glory that came after the trials and of the days before 1879, when that glory seemed 'full a-ripening.' I could ask you to stand here amid the ashes, when the work of forty years was destroyed in a night. I could place before you a man of five and sixty, already white with his years of toil, and ask you to watch him as he looked with patient resignation upon the destruction wherein seemingly lay his buried hope. I could tell you of the new Notre Dame, mightier, more beautiful, more glorious, than the Notre Dame of old, and as we dream of the past I might conjure up for you the figures of the men that worked with the venerable founder, I might tell of the lives of the working brothers whose labors God only knows, but who had been a large factor in the creation of the University. I might pronounce eulogy on the brothers who have taught the generations of boys who have gone forth from Alma Mater. I might cause your hearts to beat with new joy, were I to go over the deeds of Father Corby and Father Cooney and their companions, whom Father Sorin sent to minister unto our soldiers in a day of great distress, when even our leaders seemed unmindful of the needs of the great defenders of our Union. I could try to make you understand Father Sorin's idea of the power of the press, and I could make you proud as I told you the marvelous tale of the *Ave Maria* which week by week goes forth from Notre Dame, made virily noble by the touch of a great, a strong, a finely fibred soul, and bears its message of faith and of learning and of piety to many that thirst for the spirit of Christ. I might repeat for you the college work in other places that has its inspiration from Notre Dame, and I could tell you of the Apostolate to hundreds

Father Hudson, C. S. C. Archbishop Hanna

of thousands carried on by the Fathers of Holy Cross. I wonder if even you know how vast this missionary work has become, and I wonder too if you know that the Pentecost of old is revived each day, each week, by Fathers who trace their lineage to Sorin and to Notre Dame? Did I have time to tell you all this you would feel indeed that the finger of God is here, and you would feel that God is wondrous in his holy places, His sanctuaries of wisdom, His sanctuaries of piety and holy love.

"But on this day sacred to the men of Notre Dame, may it not be given to me to show you that they still live, they still triumph, they still conquer. May it not be given to me to peer into the future, and in the light of the new task that has come to us, to show you that the work of the men of Notre Dame still tells and will become more potent as the years run on; more effective in the new order, than it was even in the old?

"In the midst of the most titanic conflict which the world has ever known, we gather in this peaceful home of knowledge. We had hoped that the wave of blood might not touch our shore, but now, for weal or for woe, we are a part of this mighty struggle, where the embattled conscience of the world is making fight against great knowledge, but knowledge without conscience and without responsibility; where the embattled conscience of the world is making fight against the highest effectiveness that the world has ever seen, but effectiveness without mercy and without law.

"For the past fifty years the men of knowledge whom the world has been pleased to call great have looked upon Christ and upon His cause as a stage in the great evolution of things. Verily they have said, Christianity played a mighty part in the world's growth, but her day has gone. These wise men looked upon us as men are wont to regard a beautiful ruin touched by the hand of Time. They worshiped Hegel, who made all things God, and who in a progressive evolution unto divinity, saw the ultimate perfection of mankind. Schopenhauer, too, was their idol, though his pessimism but lowered and debased the 'Prince of Creation.' Nietsche created the super-man before whom all must yield, whose will to conquer must ever be effective; and with loud acclaim they all acknowledged their debt to Kant, who has laid the foundations for that agnosticism and that skepticism which mark the philosophy of Spencer and of his followers. Those who read their philosophy in our English tongue bowed before John Stuart Mill, whose teaching destroyed man's dignity by robbing him of his free will, and making him a creature of necessity, or they based their morality on mere utility in the days when Pragmatism held sway. The men of science told confidently that Tyndall and Huxley and Darwin would shatter the old theories that had the sanction of Christians. The politicians who followed in the footsteps of the men of science, proclaimed the right of the common man to rule, announced the coming of a finer democracy. They proclaimed the day when man would not be bound by the trammels of an authoritative teaching, but would be verily free. They announced the hour when culture would pervade the race because of education, when culture would make cruelty and war impossible, and they saw the time when in the parliament of the world, and in the reign of law, there must come abiding peace. In one night the dream vanished, and the vision was gone, and the world awakened to the horror of the present hour. The superman had become a beast, for freedom and liberty there was martial law, for promised brotherhood, the fiercest race hatred that earth has ever known; for peace, the war drums beat in earth's mightiest clash of arms, and in the horror of the new vision men ask: Is there any hope? Is there aught that is stable, aught that will heal the nations and bring salvation unto the people? Lo, through the mists, appears the figure of Christ, enthroned on the summit of the Ages, and His voice sounds in the darkness 'Thou hast made him a little less than the angels. Thou has crowned him with glory and honor, and Thou hast placed him over the works of thy hand.' But there is a 'law in his members captivating him unto the law of sin and death.' Who can free from this body of death? The grace of God through Jesus Christ, in whom men can do all things. This is the psychology which the world needs. This is the only doctrine which will make true democracy possible, for it is the sacred dignity and sacred worth of man which give him a right to rule nd to command his fellows.

"Again the voice comes clear—'Thou shalt love the Lord thy God with thy whole soul; thou shalt love thy neighbor as thyself.' 'Greater love than this no man hath, that he lay down his life for his friend.' 'Inasmuch

. . . ye have done it to the least of these, My little ones, ye have done it unto Me.'

"This is the sociology that will heal the nations and bring in the brotherhood of man.

"Listen again—'All authority is from God, and he who rules, rules with God's power.' 'Thou wouldst not have power unless it were given thee from above.' 'Tribute to whom tribute.' This is the doctrine which will give stability unto government and dignity unto those who obey the law.

"Again hearken if you will. 'Seek ye first the kingdom of God, and His justice, and all else will be added unto you.' This is the standard by which to judge values. This is the standard which teaches men to esteem, not the things that pass, but the things that remain forever. This is the standard which turns men and nations away from their selfish ambitions, and makes War possible only when Honor is at stake. Again the sweet voice sounds—'If you would be perfect, go sell all and give to the poor, and come, follow Me.' This is the sum of all philosophy; this is the command that has given to the world its greatest heroes, its greatest exponents of a higher life. This is the philosophy which teaches self-sacrifice for a higher cause, which points out the honor and the privilege of sacrificing self, the only privilege which lends permanent dignity to the human spirit. When men worshipped the idols that have fallen, when kings and princes counseled with those whose knowledge charmed a foolish world, here where the spirit of Sorin dwells, did men teach the wisdom which is in Christ, the science which is ever in harmony with the revelation of the Father. And for three-quarters of a century men have gone forth from this hallowed spot bearing the torch of true knowledge unto their brothers in the world. And this leaven is still abroad for the world's healing. For five and seventy years the children of Notre Dame have worshipped the true God, have sworn fealty to Christ, have professed faith in man's sublime dignity, have acknowledged man's need of God's grace. For all those years the sons of Notre Dame have shown by their lives that they love their brethren, because their brethren have great worth in God and in Christ. For all these years the children of Sorin have learned the dignity of sacrificing self for every high and noble cause. And for all these years their great love of God has been inseparable from their love of country. And today, in the hour of their country's need, the thousands that have gone forth from Notre Dame are ready to make every sacrifice necessary for the maintaining of the glorious traditions which have been ours from the beginning, traditions of liberty and freedom, traditions of democracy, traditions based upon the perfection of man as revealed only in Jesus Christ. Surely this is the fullness of glory.

'But in vision methinks I see a more glorious scene. Out of the tempest and the storm, Christ is coming to us on the waters. Sick with blood and carnage, tired of the prophets who spoke false things, made humble by its very lack of power, made purer by sacrifice, the world will understand better the need of Christ, the world will see that in His wisdom only is there hope. In that day there must be priests filled with the spirit of Christ, priests who recognize their mighty place in the world, and weigh seriously their mightier responsibility. Priests wise in all the counsels of Jesus; priests whose love for man is all-embracing, even as Christ loved and rejected none; priests strong in the right, ready to give up all things, yea, even life, that truth may triumph. Priests wise in the wisdom of this world, priests ready to give a reason for the hope that is in them, priests ready to reconcile the dictates of science with the kindlier light of revelation. Priests who go about doing good, made in the image of the great High Priest; priests who can say—'I live, not I, but Christ lives in me.' But the new battle will be different from the battle which our Fathers fought for the Faith of Christ. In our day, shoulder to shoulder with the priest, must be the Catholic layman, instructed even as the priest in all the counsel of God, and enthused unto noble endeavor by the compelling vision of Christ, ruling by gentle wisdom the nations of earth.

'And as the vision clears, we turn again to the sons of Sorin. He was a priest after the heart of Christ. He sent his children to battle after they had learned the lesson of the Cross, after they had been schooled to direct their disciples in every field of knowledge. But he told them that they must conquer under God, not by their own power, not by their own prowess, but by the added strength of those into whom they had enthused their own great spirit, before whose wondering gaze they had pictured their own high ideals.

"Oh, ye men of Notre Dame this is your hour of victory—this is the hour which Sorin saw in vision on that far-off November day. Oh, may you be worthy of him, and worthy of your glorious past. May you be priests after Christ's heart, priests instructed in every art, priests filled with wisdom. May you gather about you in ever-growing thousands the flower of our young manhood, and may you stamp them with the glorious character of Notre Dame. May they, a knightly band, go forth conquering and victorious and may they and you show that Notre Dame, sublime indeed in the past, will do yet more sublimely for the glory of God, for the exaltation of the Church, and for the coming of the reign of Jesus Christ."

For the Diamond Jubilee of the University of Notre Dame du Lac.

BY THOMAS A. DALY, LL. D. '17.

Thomas Daly

OUR Lady on the golden dome—
Ah! none more dear than she!
Hath called her scattered children home
To share her jubilee.
For lo! her years that were of gold
A jeweled lustre take,
And diamonds have aureoled
Our Lady of the Lake.

Our Lady looks benignly down—
Ah! none more dear than she!—
And calls from cloister, field and town
Her lads that used to be;
Her love that was their guerdon then
Nor time nor space may break;
With golden chains she draws her men,
Our Lady of the Lake.

Our Lady is of heavenly birth,—
Ah! none so high as she!—
And she is queen through all the earth;
So we her thralls must be.
And I, who have her bounty known,
Do here obeisance make,
And as my fostering mother own
Our Lady of the Lake.

Laying the Corner Stone of the New Chemistry Hall.

WHEN Archbishop Hanna had concluded his sermon, the procession moved from the church to the site of the new chemistry building. The visiting prelates sat in chairs placed along the front of the new building and the graduates, faculty and visiting clergy sat on arena seats facing the front of the corner-stone. Father Cavanaugh first introduced Mr. Edward L. Tilton, of New York, the architect of the new library and the new Chemistry Hall. He then read a list of the documents that were to be placed in the corner-stone after which it was blessed by the Right Reverend Edward D. Kelly, auxiliary bishop of Detroit. The music for the occasion was furnished by the Holy Cross Seminary Choir under the direction of the Reverend Charles Marshall, C. S. C. When the stone had been lowered into place, President Cavanaugh introduced the Honorable James Putnam Goodrich, Governor of Indiana, whose address follows:

Governor Goodrich's Address.

Governor Goodrich

I AM indeed highly honored on account of this invitation to speak to the students of Notre Dame on this occasion, the celebration of the Diamond Jubilee of the University. I congratulate this great institution upon the presence of such a large number of your graduates in the service uniform of the nation, young men who have tendered their services to the country and will soon assume places of responsible leadership in the mighty conflict in which we find ourselves engaged.

"I congratulate the great Mother Church upon the fact that within these venerable walls she has instilled in the breasts of her loyal sons such high ideals and patriotic impulses as to cause them freely to offer their lives in defense of the honor of our country.

"The Catholic Church in America has always been noted for the patriotism and devotion of her sons to the Government. On the Mexican Border, the Philippines, the Spanish-American

War, the Great Civil War—wherever the flag has gone

> In the country's hell of shot and shell
> Her brave sons have followed on
> She has yielded her blood and treasure,
> And whatever the sacrifice
> Needful to prove her devotion
> She has willingly paid the price

"The institutions of high learning in America in this critical hour again have demonstrated conclusively the fact that the high ideals inspired within their walls have been so impressed upon the minds and hearts of the college men of today as to translate them into action. Notre Dame and, in fact, every other college and university in the land, is giving its men to the country's cause out of all proportion to the number of its students.

"That this is true gives us great cause for encouragement in the national crisis that now confronts us and leads us to believe that the future of the country must be secure as long as there are tens of thousands of young men who each year go out to the four corners of the land filled with such high ideals that they freely offer their lives in defense of the flag now that the call to service has come.

"Rousseau said 'It was in making education not only common to all but to a great extent compulsory to all, that the destiny of the free Republic of America was assured.'

"As we contemplate the educational system of our land, private and public, and recall the sacrifices endured in order to establish it, we can lift our hearts in grateful thanks to our forefathers who, seeing with prophetic vision the necessity of Universal Education in a government such as ours, established a system of schools, colleges and universities unsurpassed in the world.

"Mr. Ruskin once said he could not live in a country without cathedrals and castles. No doubt men of imaginative temper find charm and inspiration in these ancient structures. While many of us can not agree with Mr. Ruskin, we can all say that we would not live in a country that had neither schools nor colleges, for without these institutions we would speedily relapse into barbarism.

"It is through education, through the transmission from generation to generation of the ideals and accumulated thought of the past that we progress from barbarism to civilization. Domestic animals can be taught certain things and manifest a high degree of intelligence, but they can not transmit this knowledge, each generation and each individual must be taught anew by man. Man alone can, through education, transmit the accumulated wisdom of the past from age to age and from individual to individual. Thus considered, we can easily understand how important to our country it is that our educational institutions shall continue to transmit to the future all the wisdom of the past freighted with the hopes and aspirations of the present, lifting each generation to new heights of civilization.

"In those countries where rulers are hereditary, where the government is an autocracy and not a democracy, where authority is permanently vested in a very few men—so long as the rulers are men of ability filled with patriotic impulse and moved only by a desire to render the highest and best service to their subjects, we may expect good government even though the great masses of the people are ignorant. There the people have nothing to do with selecting their rulers; nothing to do with interpreting the principles upon which the government is founded nor with the administration of its policies. But in a democracy like ours, the safety and preservation of the national life rest upon the intelligence and patriotism of its citizenship; upon the character and ability of the average man, and the average man here must be a good citizen if our country is to succeed.

"The stream will not rise higher than its source and the main source of national power and national greatness is found in the average citizenship of the nation. It is therefore important that the standard of our citizenship shall be high and the conditions under which we grow and develop our citizenship shall be the best possible to be attained.

"If the chief end of a democracy is to grow men rather than to multiply wealth, then the soil in which the men of the future are to be grown must be of the best. For grapes do not grow on thorns nor figs on thistles now any more than they did nineteen hundred years ago.

"So it is important that the altruism nourished by our universities shall reach into every walk of life. As the universities of the middle ages preserved the literature of their day, and became the centers which gave to the world

the leaders in every new movement for the freedom of the race, so in our own time it is to the educational institutions that we must look for the leadership necessary in the solution of our complex economic and social problems.

"I think you will agree with me when I say that it is essential in the making of a great nation to have, first, the right sort of human material, and second, the opportunity for the development of that material.

"Here in America we are not lacking in human material. We sprang into existence only a century and a half ago, a colonial people embarking on what was considered a Utopian scheme, even a dangerous experiment in democratic government. We were a sturdy, self reliant race to begin with, or we would not have dared to depart so abruptly from the traditions of absolutism.

"Since then, all the nations of the earth, great and small, have sent their sons and daughters, their choicest children, to assist us in building a great nation. They did not send the off-scourings of the great cities, but sturdy peasants, stalwart artisans, workers, men of science, the grave spirits who are always willing to do and dare and who were attracted by the spirit of liberty and equality, the foundation upon which this Republic was laid.

Governor Goodrich Speaking

"There can be no doubt about our material resources. As a nation, we are rich beyond the dreams of avarice. Soil, climate, timber, minerals—nature has hoarded up her choicest gifts for this, the giant nation of the West. We have made enormous strides in the accumulation of material wealth. We are already the envy and source of astonishment of the old world, yet we have but little more than scratched the surface of our great national resources.

"Since we have the human and material resources, it would seem that if we ultimately fail it will be for the reason that we have not availed ourselves of our opportunities; were false to the great trust committed into our hands and neglected to give to every man a chance to work out his destiny according to his own merits.

"Of course we shall not fail. Every American, deep in his heart, is confident of national success and has an abiding faith in the future of our country. We have every reason to cherish this optimism. Our development in a century and a half has been the crowning wonder of an age of wonders. There has been nothing like it in history—ancient, medieval or modern. Compared to our own progress, the rise of the great Roman Empire seems like an eternity. Up to this time we have solved every problem we have been called upon to solve. We founded a Republic based upon liberty and equality. We welded a number of jealous and discordant states into a great nation after four years of bloody, civil strife, and we are just now proving to the world that racial prejudice and class hatred which sometimes grow out of religious and economic differences, vanish also in the white heat of national peril.

"Since the foundation of the Republic, our great problem in America has been the one growing out of production; subduing the wilderness, bringing the waste places under cultivation and developing our vast material resources.

"Thoughtful students of past events have felt that in the solution of this problem, too frequently we have given capital an excessive share of the rewards which have flowed out of a successful grasp of the problem; that we have sometimes been too tender with the so-called vested rights of property and have given too scant consideration to human rights. We should fully realize, however, that this tendency was inevitable; that the pendulum was bound to swing too far in one direction in the work in which we have been engaged.

"The problem of production in America which has persisted throughout the age of individualism is rapidly being solved. As we look into the future and consider it in the light of the past; as we come to realize the rapid growth of our urban population, the enormous development of the great manufacturing resources of our country, and the attendant increase of persons dependent upon manufacturing industries for their livelihood, we must realize that the problem with which we will have to deal in the future is social rather than individual, and

that this problem involves the development of an adequate system of distribution; the development of our social life and the correction of evils that have arisen from the enormous development of our material resources during the period through which we have just passed. This era of individualism has attracted men of large capacity and brought to the front many men of great genius and tremendous business ability. They have reaped rich rewards for themselves and contributed largely to the development of the material resources of the country.

"We can see, however, a growing realization on their part of the insistent demand of the times that more attention shall be given to the question of a fair distribution of the products of capital and labor and the right solution of the many social problems which confront us and which, of necessity, grow out of the development of our material resources. While the times demand that we do not in any way neglect the development of our material resources, yet such development ought to proceed along principles of social and industrial justice.

"The future of our country is bound up in the right solution of this question. It is the largest one with which we have to deal in this generation, just as the question of production or the development of our material resources was the largest single question in the last generation.

"Is it too much to hope that the very bigness of the question will attract to its solution the men of greatest capacity and largest ability, as did the question of production in the past, men who shall find a part of their reward in the knowledge that they have served their day and generation unselfishly and left behind them a heritage of greater value than any wealth of material possessions?

"I have full faith that the problem of distribution will be solved as completely as we have solved the problem of production, if we go about the task with the same honesty and fairness of purpose which have characterized the American people in the past. Only honest, keen, intelligent and sane men and women will solve the problems which are bound to multiply as we advance along the path of civilization. To develop men and women with these essential qualifications, we will have to look in the future as we have in the past, to the home, the church, the schools, the colleges and the great universities of the land. They have never failed us in the past and they will not fail us in the future.

"Let me repeat again, it is the chief province of a democracy not to accumulate wealth, but to develop men. This does not mean that the accumulation of wealth is to be neglected. The ability to create and multiply wealth is one characteristic which distinguishes men from the lower animals—one of our capacities which makes us feel that man was created after the image of the Divine Maker. Our majestic forests and limitless mines existed for centuries untouched by the birds of the air and the beasts of the field. It was the coming of man which converted them into implements of progress and civilization. We understand fully that wealth lies in the foreground and to a great extent is the enduring foundation of true national progress and greatness. So it is not wealth, but the abuse of wealth that is sin. Let us not, in seeking to correct the abuses of wealth, destroy that which is the material fabric of civilization. Let us see to it rather that every man is given the opportunity to create for himself and his family such competence as shall be due him, according to the efforts he puts forth to increase the general welfare.

"This is one of the great problems which confronts the rising generation, and I wish I might impress upon the young men who are about to go out into the world of business and commerce or into the professions, that in America there is no royal road, no short cut, to success. The man who would impart to you an easy formula for the perfection of a successful government or of a successful career in life, is a demagogue if he is not much worse than this.

"In a democracy—and I think it is true to a great extent in all other forms of government the people get just about what they deserve in the way of governmental equity and personal success. Eternal vigilance is the price not only of liberty, but of good government and of personal success in any walk of life. If we want good government, we must plan for it, work for it, sometimes even fight for it, and support it with all of our might as a priceless treasure. If we desire success in private life, we must do all of these things, too.

'Sound judgment, clean living and industry—these are the things which go to make up the genius in every walk of life. The soldier who

storms the trench of the enemy, defying machine guns, bayonets and all the dangers of modern warfare, is a hero, but by no means the only hero. The man who day after day performs his allotted task, doing his duty as he sees it, far from the spotlight of publicity and the blare of trumphets, content with the self-satisfied feeling of work well done—he is a hero, too, and his name is legion. He is a modest citizen but we must not overlook him. He is not romantic, he can not speak with the eloquence of Cicero and his name is seldom seen in public print, but he is the salt of the earth, must have an equal opportunity in life, and the hope of the Republic in the centuries that are to come rests upon him.

"Abraham Lincoln once said that the Lord must have loved the common people or He would not have made so many of them, and we know that so long as the great mass of the people hold true to the national ideals, pursue lives of economy, think clearly and live cleanly, the future of the country is safe.

"Corruption may persist in the higher walks of life; men in high public place may degenerate and decay. From the ranks of the common people, however, there will always come the leadership of each generation, and it is, therefore, of vast importance to the future of our country, that the blessings of education shall reach into every walk of life. Thus may we expect that the men and women of the future, who are to control the destinies of the Republic, will discharge the duties of citizenship with the largest measure of intelligence, the cleanest standard of thinking and the largest vision possible."

The Governor's address was received with enthusiastic applause after which Father Cavanaugh introduced the second speaker of the occasion, the Honorable Edward J. McDermott, former Lieutenant-Governor of Kentucky. He took as his theme "A Real University," and in a scholarly and impressive address reviewed the achievements of science under the patronage of the Church and laid bare the falsity of the accusations which painted the Church for unthinking men as a foe to progress in learning. Himself the product of the best schools of America and Europe, Mr. McDermott spoke with a knowledge based on profound study and reinforced with experience. His address, which drew from the large crowd many admiring comments, follows:

A Real University

Edward McDermott

IT IS eminently appropriate in this celebration of your Diamond Jubilee to lay the corner-stone of a new Chemistry building which, Phoenix-like, is to rise resplendent from the ashes of the old. Neither fire nor the burdens of war can daunt your spirit. Your aim has long been to found here a real, complete university. No study is to be foreign to it. Your founder might well have said, in the words of Terence: *Homo sum; humani nihil a me alienum puto.* Here, without any substantial endowment—with only the free service of men devoted to religion and learning—you provide generously for the study of the arts and sciences. Here you lay a firm foundation for any knowledge or calling. In your beautiful campus, encircled by many substantial, handsome buildings, stands your splendid church with the altar beneath and the golden cross above to give strength and inspiration to teachers and students in their daily work.

"Cardinal Newman said a university is 'a place for teaching universal knowledge.' It is primarily a place for intellectual training; but, for the sake of its own completeness or integrity, it should also be a place for moral training. In fact, a university should be a place to give a young man, not only knowledge, *wide* knowledge, but also the fullest command of all his faculties, and to create in him the habit of using them with efficiency and pleasure, and to make him well-rounded and well-equipped for any later pursuit or calling, whether professional or industrial, and to enable him to become a good member of society, capable and willing to do a man's part in the world. It is clear that, where mental gifts and opportunities are the same, 'a youth who ends his education at seventeen is no match for one who ends it at twenty-two.' We ought to give every competent young man power to steer himself well under all circumstances, in private and public life, and, if he has the talent, to take the lead over others. The cultivated man must know all of some art, science or calling, and must also know something of all important subjects of

knowledge. The theologian that knows nothing of science, the scientist that knows nothing of theology or moral philosophy, carries a big handicap. Scientists, like all other men, are prone to overestimate the value of their views in their own sphere and even to dogmatize or guess about things of which they are ignorant, or which they only half understand. Every man, early in life, must decide what is for him the greatest good, and *that* he must strive to attain, never forgetting, however, that knowledge or skill is one thing, and virtue another; that neither knowledge nor genius alone can curb human passions or make us good or contented in this life or happy in the next. The chief aim of education is to give us accurate, useful knowledge with the ability and will to use it wisely and to give us sound moral principles with the will to apply them in our conduct.

"Misled by the popular but inaccurate or bigoted writers of the past and present, ignorant or half-educated men think, or pretend to think, that the Catholic Church does not favor thorough, broad education. Nothing could be farther from the truth, as fair, scholarly men know. It is an old calumny. Though often exposed, this lie constantly appears in a new, fashionable dress and travels far and in good humor with Ignorance and Bigotry. Some uneducated people think that *free* education was never supplied or encouraged by the Church. In 1179, Pope Alexander III. ordered free schools to be established for all children of the poor in every Cathedral city in Europe. Gieuseppe Calasanzio, a priest during life, and canonized as a saint after his death, was the founder, in modern times, of the free school system. He did this noble work in 1597 in Rome, then under the civil and ecclesiastical jurisdiction of the Pope. His efforts were approved, not only by the Pope of his time, but by succeeding Popes, who put his name in the list of Saints.

"Samuel Laing, a Scotch Calvinist, with anti-Catholic feeling, but a man that could truthfully relate even surprising or distasteful facts—a rare gift—published in 1846, after a careful tour of Europe, his 'Notes of a Traveler.' The Popes had then been the rulers of Rome for hundreds of years. Laing says that in 1845 the city had a population of 158,678 souls, 372 public primary schools, 482 teachers, 14,099 pupils, and a university with 660 students; that the Papal States contained a population of two and a half millions, and had seven flourishing universities while Prussia, with fourteen millions, had then only seven. In 1869, when Rome was still under the government of Piux IX., the city had 3829 students in a university and seven colleges, 2954 in its academies, and 17,122 pupils in the elementary schools. Of these 19,614 got free education. That does not seem to show that the Church was opposed to education.

"It is well known to scholars that almost all the great universities of Europe were founded by the Popes. Before the Reformation seventy-two were so founded; after the Reformation the Popes founded forty-six more. That made one hundred and eighteeen. Until recent times only thirty-one universities had been established in Europe after the Reformation by authorities other than the Church. In South America three or four Catholic colleges and three or four universities were established between 1534 and 1553. Bishop Zumerraga established elementary schools for boys and girls and a school of fine arts and crafts in 1544. The University of St. Mark was founded by the Church authorities in 1551 at Lima, Peru, and still lives. In 1611 the Catholic Spaniards founded a university at Manila in the Philippines. Not until nine years later—in 1620—did the Puritans land at Plymouth Rock. Not until twenty-five years later—in 1636—did they found Harvard college in the colony. Yale was founded in 1701; Princeton in 1727.

"In 1901 the University of Glasgow in Scotland celebrated its 450th anniversary. It was essentially a Protestant University then. Before the celebration, the Prefect and Vice-Chancellor of the University sent to Pope Leo XIII. a most cordial and respectful letter in Latin, requesting him to send some legate or deputy to represent him at the ceremonies. The letter thus began: 'To the Sovereign Pontiff, the Most Holy, the Most Reverend, the Most Learned Man, Leo XIII., the Entire University of Glasgow, the Chancellor, the Rector, the Graduates and Students send Health:' It continued thus: 'In our great joy (for soon we celebrate our centennial feast) this above all else we can remember with grateful minds, that this splendid university, which is today enriched with all the wealth of talent and works, started from the Apostolic See itself, and that it commenced with the most loving partonage of the Supreme Pontiff, as

we have learned from our forefathers. For that most learned Pontiff, Nicholas V., in the year 1451, displaying the greatest love for the Scottish people, being himself a man most illustrious for all the lights of talent and of the liberal arts, founded among us a university, and wished that our doctors, masters, and students should enjoy and use all the liberties which had been granted to the university of his own City of Bologna.'

"Two other hoary falsehoods have been zealously propagated and harped upon by dull or poorly-educated men, especially in English-speaking countries, and these two falsehoods are inconsistent. One is that the Church for ages ignored the Bible or sought to keep it from the people and that it was fortunately discovered and printed in Luther's time for the benefit of the people; the other falsehood is that the Church dreaded Science from fear that it would undermine and destroy the Bible and Christian traditions. Every well-educated man knows that printing was not discovered until about the year 1450; that before this time, the Bible could be reproduced only by hand, that to copy that large volume was a work of great difficulty and required much time and tremendous labor; that for more than a thousand years the maligned monks and nuns, in their monasteries or convents, laboriously copied the Holy Book and furnished it to the churches all over Europe; that, during all those years, the cost of copying was enormous; that in heat or cold, in want and in sickness, the monks and nuns continued that laborious but beloved task; that by fire and war and other numerous misfortunes many almost priceless copies were destroyed; that but for those monks and nuns, the whole Bible would have been lost as completely as many of the works of the Greeks and Romans were lost beyond recovery; that the whole world is indebted to the Catholic Church for the preservation of the Bible as it is; that many copies of the Bible were printed in German and other languages before Luther was born and that two of them still exist at this University, one of them published in German in 1470, and the other in 1483, the very year Luther was born.

"In the so-called Dark Ages and also in the Middle Ages, in the monasteries and in the universities founded by the Church, there were learned ecclesiastics and learned laymen who were studying and teaching, not only religion, the Bible, and the sacred writers of the earliest times, but also teaching mathematics, grammar, logic, music, Latin, and, later, Greek and the works produced in the best days of Athens and Rome; and these monks and ecclesiastics and their scholars were also teaching the sciences—medicine, chemistry, surgery, astronomy and physics. Nowhere in Europe, in the Middle Ages, were the sciences studied with more zeal, or with more success, than in the Papal States. There anatomy, surgery, chemistry and medicine made the greatest progress. The Popes and the highest ecclesiastics were most generous and most encouraging to all able and energetic teachers and students engaged in such work. It is true that, when some scientists pushed too far mere guesses or unproven theories which seemed to conflict with the Bible or sacred traditions, the clergy were at times critical and even uneasy lest such guesses and novel theories might mislead the masses and imperil the Christian faith. In fact, all sincere Christians, Protestants as well as Catholics, naturally took this view. Even scientists insist that new theories should not be accepted until they have been thoroughly tested and proven to the general satisfaction of competent experts. The Church has never maintained that the Pope was infallible when passing upon questions of history, science or political affairs. When bishops and cardinals and a Pope were urging Copernicus to give to the world his great discoveries in science and especially in astronomy, Luther and Melancthon were in violent opposition. In fact, the Prince-Bishop Ermland procured for his nephew, Copernicus, the means for his general education and his special studies in the sciences. Later, Copernicus studied and lectured in Bologna and Rome and was the friend and adviser of the Popes and the Hierarchy. By permission he dedicated his great work to Pope Paul III. Luther's follower Osiander was the editor who published the book, and, without right, added a preface insulting to the author, then on his death-bed. Later, it is true, Galileo, because he pushed too far and too intemperately his own discoveries and the discovery of Copernicus, got himself into trouble with the authorities of the Church, and his theory about the movement of the earth was condemned; but he was never really confined in a prison, and had many advocates and friends, even some among the clergy. Even Huxley once said that, in that controversy, the Pope

and the Cardinals had good reasons for their position; Galileo's theory, though correct, had not yet been satisfactorily proven and some of his reasons were unsound. Cardinal Newman properly said that it is greatly to the credit of the Church that no real scientist, in an effort to charge the Church with hostility to science, has ever been able to offer anything more for his support than the Galileo incident, which has been generally misunderstood and often grossly misrepresented for partisan purposes.

"Not only did the Church found great universities for the study of the arts and sciences, but many of the greatest scientists were loyal members of the Church. As Sir Bertram Windle, a convert, long a distiguished scientist and now head of the University of Cork, said in the *Catholic World* last February, Bishop Stenson was not only a discoverer in the field of anatomy, but the Father of Geology; Mendel, a distinguished biologist, was an abbot of a monastery; Galvani, Volta, Pasteur and Johannes Mueller, whom Huxley called 'the greatest anatomist and physiologist' among his contemporaries, and many other Catholic scientists, have won immortal fame. As the Church in past ages has encouraged the study of these sciences, so this University has given them especial care; but it also earnestly cultivates everything else important to the physical well-being, the success and moral elevation of men—everything important to material progress to real culture, to human enlightenment and the maintenance of the Christian faith.

"The men who, in the last century, pleaded that science had been given too little support and study may have been right; but after they had obtained their purpose, they too often tried to discredit theology and the claims of religion. Now the feeble disciples of those over-zealous scientists are trying to minimize or even discourage the 'humanities,' or belles-lettres, those studies which have always tended to refine the mind, to cultivate the imagination and to strengthen the will. To-day some rich men, giving their money for education for their own vain-glory as much as for the public good, have prescribed that its benefits shall go only to those colleges and universities from which religion is practically banished. Some of the conceited managers of the money, enamored of science and their own novel theories, would give little, if any, attention to the classics and would elbow religion into an obscure corner, or bar it altogether from the places where the youth of the land—the future teachers, statesmen, writers, and other makers of public opinion—are to get their training and inspiration, their moral standards, their conception of their social, civil and religious duties. Do these men rightly consider what the probable results would be if they really succeeded in making physical comforts and power the main aim of life and in removing all belief in a future life where rewards or punishments, according to real merit, shall be administered without favor, deceit, or corruption? Do they imagine that property, life or liberty would be long secure in a state in which all men—the educated and the uneducated, the poor and the rich—really believed that pleasure or happiness in this life alone vitally concerned us and that there would be no reckoning in the world to come? Do they believe that, under such circumstances, the hitherto inefficient efforts of courts, legislatures and public opinion to equalize burdens and possessions in this world could hold in check the discontent of the heavy-laden, the vices of the weak and the fierce passions of the strong?

"The Church has always striven to promote broad, thorough education; but it has also taught us that it is more important to make the boy or the young man good—to make him industrious, honest, unselfish, brave, charitable and religious—than to make him learned, successful, comfortable, luxurious, and therefore more likely to be proud and discontented. The Church has always taught, as agnostic philosophers like Herbert Spencer and Schopenhauer have also proved with unanswerable arguments, that what concerns the world most—that what promotes real civilization most—is not the comfort or luxury of men, but the character and conduct of men; that the mere acquisition of knowledge, the mere discovery of nature's secrets, the mere invention of means to annihilate space and to diminish time in our effort, the mere multiplication of comforts and luxuries, will not of themselves do much to discipline or strengthen the will; that some of the greatest scholars and philosophers from Francis Bacon down the scale have not been dishonest men; that not a few well-educated men have been criminals; that some men of genius have been faithless to their public and private duties.

"Here then, with the full approval of the Church, all sacred and secular learning, all the arts and sciences, will be found to receive

attention and honor. While an unusual equipment is provided for students of the sciences, there is also ample provision for teaching the classics, modern languages, history, philosophy, sociology, law, medicine, journalism, music and architecture. The bright and faithful student in any course will have a chance to learn the truth and to choose his way with safety. In sociology, in literature, and in history, there is much need for light and learning. For centuries popular writers of history and all the forms of literature have given currency to many anti-Catholic statements and theories that are foolish or false. From young men educated in the right way must come correction and justice. I hope that from these halls will go forth legions of good, enlightened men to honor their Alma Mater, to succeed in life in honorable ways, to serve their country in peace as well as in war, and to show that they not only profess a pure religion, but that they live according to its tenets.

"Then, hail to thee, diligent, open-browed, clear-eyed Science, slow in judgment, temperate in speech, champion only of firmly established truth! We gladly welcome thee to the dear circle of divinities that also uphold the classics, the noble inspiring 'humanities.' Hail to thee also, star-eyed Philosophy, hand-maiden of Religion. Hail to them all! Hail also to the Cross, the emblem of our Faith, and to this beautiful Flag, the emblem of our country, the beloved symbol of civil and religious liberty!"

The Bachelor Orations.

WASHINGTON HALL was filled again at three o'clock. It was the Graduates' hour, and friends and relatives were eager to hear the young orators who were to represent their class in this Jubilee celebration. A large number of the visiting prelates and many of the clergy were present, and near the President sat Mr. Joseph Scott of Los Angeles whose stirring oration was to crown the exercises of the afternoon. Mr. George O'Connell of Chicago, a delightful tenor, gave several vocal selections, and the long and enthusiastic applause of the audience testified to the genuine pleasure he afforded them.

The Bachelors' orations had for their theme the Catholic University. Mr. Elmer Clayton Tobin developed the History of the University; Mr. Michael Aloysius Mulcaire, the Catholic University and the Individual; and Mr. Oscar John Dorwin the Catholic University and Society. The young speakers had listened during the preceding days of the jubilee to some of the great orators of the country, and, if they came upon the platform with diffidence in their hearts, it was not manifest in their clear, distinct speech and their genuinely earnest manner. Their orations follow in the order in which they were delivered.

I. The History of the Catholic University.

TODAY Notre Dame is celebrating her Diamond Jubilee and sending forth into the world her seventy-second graduation class. It is appropriate on this occasion that we dwell for a short while on the Catholic university of the past; and on what it has done for the individual and for society. The Church has always been a most ardent champion of education, and the great schools she has founded and maintained through the centuries constitute not the least of her glorious achievements. But the account of her great work has been so cleverly obliterated from the pages of popular history that many of her children even know little or nothing of the important part she has played in the development of higher education.

"The four centuries preceding the reign of Charlemagne were an era of warfare and confusion, an age in which men looked upon education with more or less contempt, as fit only for him who had not the manliness to become a warrior. During this time the monasteries were practically the only haven of learning. And there in the scriptorium, far from the disorder that prevailed and with the Eucharistic Presence as their inspiration, the old monks labored day after day and year after year transcribing such remnants of classic literature as had escaped the general vandalism of the time. The spirit of religion and learning, which prompted that priceless service is most beautifully and effectively suggested by Longfellow, in those lines of his 'The Golden Legend' where he pictures the old monk who in transcribing has come to the Holy Name of our Lord:

> 'Let me pause a while and wash my pen,
> Pure from blemish and blot must it be
> When it writes that word of mystery.'

"In time men began to tire of warfare and to turn their attention to other things; the monasteries with their large stores of learning and peaceful atmosphere began to appeal to those

of studious and contemplative disposition. The learning so jealously guarded through the centuries began to spread to all parts of the Christian world and by the time of Charlemagne had crept so stealthily into the homes of the nobility that many of the rulers, even, became patrons of education, interested in the things of the mind.

"With this turn of Christendom in its favor education began to take on a new life, and it was not long before the monasteries were too small to meet the demands of the age. The number of such groups became more numerous these schools began to take on a more stable nature, and it was from the localizing of these transient schools that the modern university developed.

"From the lectures of Constantinus Africanus, who later joined the monastery at Monte Cassino, sprang the medical school at Salerno; from the lectures of Irnerius on Roman law developed that proud edifice of learning, the University of Bologna, and from the union of St. Victors, St. Genevieve-du Mont and Notre

THE PAULIST CHOIR

council of Rome in 1078 took a broad and masterful view of the situation when it decreed that a school of liberal arts should be established by the side of every cathedral and that all the means of knowledge within the diocese be placed at their disposal. As education at these cathedral schools did not train students in the specific vocation they chose to follow, men who contemplated the same profession in life banded themselves together in towns granting the most liberal concessions and hired experts in the subjects to teach them. As concessions and the Dame grew the University of Paris, the great theological school of the time. Oxford and Cambridge, the pride of England, were founded by the Church and nurtured under her influence for some five or six centuries. It is a fact admitted by even the most critical writers of the time that prior to the sixteenth century the Church had founded no fewer than sixty-eight real universities, and some place the number as high as seventy-two.

"In that age, state and church worked hand in hand in matters of education; a spirit of co-

operation, of emulation even existed between them, and neither the cause nor the spirit that promoted it would have been possible but for the unity of faith which held the West together in one Church. Emperor aided pope and pope aided emperor, and kings sought papal sanction in order to give the universities founded by them recognition outside their domain. From that magnificent union sprang some of the greatest universities the world has known, schools unsurpassed, unequalled even in this much-advertised age of enlightenment. Consider how splendid must have been those grand temples of learning at Paris, Bologna, and Salerno, with their 20,000, 30,000 and 40,000 students. Reflect for a moment on the great universities of Oxford and Cambridge with their 30,000 and 60,000 students: compare them as to character and extent of work with the more important universities of to-day and you will find that those old schools turned out men perfectly equipped for the work of their age and men such as would be a glory to both Church and State in any age.

"The numerous and liberal courses offered at these schools afforded education in practically every vocation in life. Colleges of theology, philosophy, liberal arts, medicine, and law were embodied in their curriculum, engineering at this time being taught under the supervision of the trade guilds. If a man wanted knowledge for its own sake or for some practical purpose in life these faculties enabled him to make a good beginning on the road he wished to travel. So complete was the mold of education at these institutions that with all our advances in modern education we have not found it necessary or even advisable to change it in any essential way.

"You may ask what became of these Catholic institutions of learning. The answer is that they were either destroyed or secularized in the Great Schism of the sixteenth century. In England the universities of Oxford and Cambridge, which had risen to such fame throughout the world, were wrenched from the Church like a babe from its mother's arms and handed over to the State. The great universities of Paris, Bologna, Salerno and Salamanca and many others whose radiant light had illumined all Europe through the centuries, declined rapidly in consequence of the new situation. Deprived of their students, who, no longer privileged to trial in the ecclesiastical courts but subjected to the unfriendly courts of the nation in which the school was situated, and no longer exempted from military service in the foreign land, were loath to brave the hazards of the times—thus deprived of their students and deprived of the state aid without which they could not continue, these old schools were forced to close their doors and later fell into ruin.

"Thus the Church lost her universities and schools, lost her endowments, lost her property and the fruits of centuries of labor in the cause of education, but she could not lose the zeal or the spirit of sacrifice in the interest of education which had built up the great schools of the Middle Ages. Silently and alone, with practically no outside aid, she has been making heroic effort in the past three centuries to rebuild the institutions so ruthlessly destroyed in the sixteenth century. The development of our own University of Notre Dame is an example of this unconquerable zeal in the cause of education. Review her history, if you will, and see under what unfavorable conditions, against what discouraging odds, Notre Dame has worked her way from a wilderness to the proud position she enjoys to-day. During the seventy-five years of her existence she has been twice razed to the ground by fire, twice has she been on the verge of being sold for debt, but by prayer and heroic sacrifice this old school stands before you to-day an embodiment of the traditional grandeur of the Catholic university. And the story of Notre Dame is practically the story of every other Catholic university in America.

"Thus the Catholic university rose from the humble school at the monastery to such fame as the sole educator of the Christian world. Like a tree in the forest was she cut down in the day of her greatest splendor; like the seeds of such a tree the Catholic universities of to-day are making heroic effort against great odds to rehabilitate themselves in their ancient estate. So long as education exists these schools will hold forth to the world that same spirit of learning which characterized them in the heyday of their success; so long as our priceless Faith survives, it will need its learned and courageous defenders; so long as there is room for education in life these schools will hold themselves forth as the champions of liberal education, vitalized by religion, and so long will they be, as they have always been, a pride to the Catholic, a bulwark to the Church, a support to the nation and a glory to our God.

II. The Catholic University and the Individual.

DEVELOPMENT is the basic function of every living organism. It is the central law which dominates the vegetable and animal kingdoms; it is likewise the law of human life. In the vegetative and animal kingdoms this office is exercised by fatal and instinctive agencies; in man it is effected by the free and rational forces of his intellect and will. The development of the complete man is conditioned, therefore, by the education of those higher and spiritual powers. The true university seeks to consummate development of those faculties by the wholesome doctrine which she inculcates into the individual; by the example which she affords him in the lives of her teachers; and by the safeguards which she throws around the whole conduct of his life during those years laden with destiny.

A short time ago, a distinguished university president, as he stood upon the threshold of eternity, turned back for a moment to emphasize with all the vigor of his parting strength what he called the incompatibility of science and religion in education. This parting message of one of our foremost educators epitomizes the modern concept of the philosophy of education,—the impossiblity of attempting to reconcile a knowledge of God with culture.

"This doctrine of Agnosticism has not always been so openly professed by our universities. Formally, they are indifferent to faith and regard religion as a matter quite apart and aloof from education. But it is fair to say that within the walls of any school the particular doctrine of each teacher, be he theist or atheist, religious or irreligious, is invariably inculcated into the receptive mind of the young dreamer. The professor of sociology, for example, may teach, as one of them does, 'that the laws of God, of nature and of reason, are for the subject what the state declares them to be.' He may teach that the dignity of human personality has no meaning except in reference to society and has no rights except those which it may seem expedient for the state to recognize. He may teach that the child which is physically or morally defective has no place in the economy of the State and should be left to die, nay! rather helped to die, like the animal which offers no return to its owner. The professor of history may relegate the divine intervention from the events of the past and make materialistic evolution or economic determinism the sole determining factors of history. The professor of philosophy may teach any doctrine from the extreme of realism on the one hand to that of idealism on the other. He may teach that pure subjectivism is the only criterion of morality; that the sacredness of the family, marriage, divorce, free-love and polygamy, are nothing more than theories which receive their value from social sanction. He may teach that human life has no meaning or purpose beyond the present state and that consequently what satisfies the baser appetites of mankind is the highest good. All these doctrines are taught by men of masterful personalities, of genial and affable dispositions, and the young hero-worshipper, in the midst of this contrariety of theistic and atheistic doctrines, begins to doubt whether this self-sufficient universe can tolerate the intervention of an Omnipotent God.

"Against such schools where God is unknown or unknowable, where the mysteries of faith and religion are ignored because they cannot be examined by the microscope, the Catholic university stands as a challenge and a warning. Within her walls no fragment of positive truth is ignored; here learning is as virile, gracious and comprehensive as elsewhere; here doctrines are discussed and theories examined, but they are discussed and examined by religious, by Christian men. Here the student learns the true value and purpose of life. Here he is taught that 'every individual by virtue of his eternal destination is at core somewhat holy and indestructible,' possessing natural rights to life, liberty, property and worship, which the state cannot ignore. Here he is taught that the bond of marriage is more ancient and more sacred than any human institution because it receives its sanction from an Eternal God, and hence that divorce is immoral because it subverts that divine decree. Here he is at liberty to wander through the disintegrations and confusion of religious speculation, philosophic theories, and social problems with the light of faith to make clear his path and the sustaining arm of religion to guide his steps. In a word, the Catholic university exists for the individual that he may receive the deepest and broadest culture of his age and at the same time emerge from the dangers and contradic-

tions which surround him with faith untarnished with character strong and wholesome.

"All important as is the proper development of the intellectual man, yet such development alone cannot satisfy a true philosophic concept of education which Spencer well defined as 'a preparation for a complete life.' Since action and not thought constitutes the essential element in human life, a university education must regard the source and fountain-head of human action as the essential element in its instruction; it must teach the individual to restrain and direct his actions with a view to the end of his existence. The young, by nature, chafe under restraint, and devoid of practical experience they ignore that caprice of nature that he who would be free must achieve his freedom by self-discipline. At his mother's knee the child learns his first lesson in obedience to law, and beneath her watchful and loving eye he grows up protected by her counsel and her admonitions. But when he has gone out from the home into that larger world of student life, when the salutary influence of parents is removed, the true university must furnish the safeguards of that young man's conduct or else he is left to himself at a time when he ignores restraint. Such a school as this assumes the responsibility of a parent towards those entrusted to her care. Every regulation which she employs is 'a prudent restraint to secure the great aims of religion, morals and education.' The development of the complete man is her immediate concern, and self-discipline is her first lesson in that direction.

"Such is the doctrine, such the discipline, taught within the Catholic University by religious, cultured and virtuous men, by self-sacrificing and saintly men whose lives reflect the principles which they teach, and whose only reward is the hope of developing cultured Christian citizens. The young student sees those men give the first and best hours of the day to their God, he sees in their daily activities a reflection of the sanctity and purity of that Divine Teacher to whom they have dedicated their rich lives, and in such an atmosphere laden with the beauties of religion and fragrant with the virtues of faith, hope and love, such sanctity and such purity will of a certainty find a response in his young life. Emerson spoke the mind of truth with prophetic lips when he remarked to his daughter, 'It matters little what your studies are: it all depends on who your teacher is.' He realized the undeniable fact that the young are influenced far more by what they see than by what they read. He appreciated the universal truth that good example is a prize invaluable, a music never ceasing.

"These then are the benevolent influences, the priceless heritage, which the Catholic university bequeaths to those who have drunk of her wisdom and bowed to her discipline. Within that citadel of faith and culture the student's life is mellowed by her rich doctrine, her salutary discipline and her heroic example. Here he learns that precious lesson that genius must go hand in hand with grace and that no life is complete until science and religion blend imperceptibly into one harmonious music."

III. The Catholic University and Society.

AS EDUCATION is an essential factor in the normal development of the individual, so is it essential for the preservation and progress of society, whose needs can be satisfied not by material and intellectual culture only, but demand a culture founded upon conscience, disciplined by will, and guided by religion. To have conserved this right notion of education, to have perpetuated it through generations of chaotic theory, is one of the glorious achievements of the Catholic University. With a philosophy that has never been obscured by the vagaries of Atheism or Agnosticism, with an ethics that has withstood utilitarian efforts to dissociate morality from religion, and a theology that looks upon the Divine as the most important factor in the life of human beings, insisting that the facts of nature cannot be understood without an understanding of the Author of Nature, that He who has perfect knowledge cannot be disregarded in the pursuit of knowledge,—with such equipment, the Catholic University has been able to contribute to society fundamental truths of religion, of the nature and scope of government, of the unity and indissolubility of the family, of justice and of natural rights.

"The Catholic university has insisted upon religion as an essential element in the life of society, upon an acknowledgment of God as the source of all power, civil as well as ecclesiastical. No government has ever existed that has not had its roots in religious faith. The population of Athens in the days of her supremacy in Greece and the subjects of Augustus Caesar of Rome were unrefined and illiterate,

yet their governments, founded on religious worship, constituted two of the greatest nations the world has ever seen; but where in the history of the world will you find a nation without religion that had any solid political character? Of all the forces of social control, none is so permanent and effective as religion. It is the broadest and deepest of the essentials of civilization; it alone can touch the heart, raise up the mind, and arouse in man the higher qualities of human nature. It is indispensable to national well-being and constitutes the essence of all sound training and true education.

"The Catholic university is, and always has been, the protagonist of the correct idea of society. It has been the efficient agent of the Church throughout centuries for conserving the correct notion of the aim and scope of civil government. Amid the confusion of various theories the Catholic university has clung tenaciously to the idea that the interests of the individual and of society are not contradictory but complementary, that they reciprocally benefit each other. It has steered a straight, unswerving course between the state absolutism of Hobbes and the extreme individualism of Rousseau. The theory that the individual has no end except as a contribution to society is as repugnant as the theory that selfish individual development is man's highest end, and individual whims his highest law. It has maintained and proved that civil society is necessary for human nature and that civil power is essential to civil society. Thus God, being the Author of all Nature, is the ultimate foundation of the state and its power to rule and command obedience. The right of the state to govern has its source in this principle, and its authority to command loses its force when made in any name but that of God. It is the basis of the equality of men, of their inviolable right to life, liberty, and the pursuit of happiness. It is the power behind the opposition to tyranny and anarchy. It is the force that compels the administration of justice. It preserves the sacredness of the human personality and the civil and religious liberty of man.

"The Catholic university stands for the integrity of the family and the sanctity of the home in monogamous marriage. The family is the miniature state, and in its members must be inculcated the forces necessary for the welfare of society. Unless the home is preserved, society will be deprived of its perennial source of strength and vigor. If promiscuous marriage and polygamous unions are substituted for the family our social life will reflect the change just as surely as the plant reflects the nature of the seed from which it springs. If, as it has been said, the family hallows the pain of life, sweetens its drudgery, and consecrates its pleasures; if the family is the great institution which teaches each generation anew the lesson that no man can live to himself alone, then divorce utterly destroys the most efficient discipline for the welfare of society. As such it is a social menace, and as such the Catholic university in her ethical doctrine regards it. The conservation of the social forces of authority, respect, sacrifice, love, and altruism, and even the preservation of society, are inseparably bound up with the christian marriage, holy and indissoluble, the nursery of character, the cradle of citizenship, and an integral part of the state.

"Founded on truth and justice, the Catholic university has fought the battle for truth and justice. In the middle ages it struggled for the spread of education and the equal rights of men. To-day it has the selfsame aims. In the eleventh century Pope Gregory brought Henry IV. to his knees at Canossa because he tyrannized over the helpless Saxons and dared to justify his conduct by asserting his 'divine right' to rule. In modern times Pope Leo XIII., in speech heard round the world, denounced the industrial tyrants who seek to exploit the mass of laborers, and demanded of them the recognition of the natural right to justice. These popes, universal teachers, exemplified in a practical way the teaching of the Catholic university. The university stands by the doctrine of natural rights that proclaims the inherent dignity of the human personality. To exploit labor, therefore, either by under payment or by work unsuited to age or sex is immoral. The Catholic university demands that the life of our own and future generations be not blighted by industrial oppression; that foul and filthy factories shall not hide the sunshine from the child's life; that they shall not unfit the mothers of future generations for the office with which God has blessed them. It pleads for the conservation of the minds and bodies and souls of men, women, and children. It demands justice and equitable conditions for all individuals and all classes.

"Such is the contribution of the Catholic university to society. It ministers to the culture of the individual and the welfare of society. It preserves the correct idea of civil government in the life of humanity. It maintains the sacredness of the family and the home as the foundation of the state. It stands for the equality of men in social life as well as before their Creator. These things are essential to the just and honorable existence of the individual; they are essential to the noble and worthy existence of the state They are founded on the precepts of the Church and are necessary for the security, influence, and dignity of society. Right government, social order and social justice depend on their preservation and diffusion throughout all classes and races of civilized people. The Catholic university was first established for the dissemination and perpetuation of these principles as true guides for religion, education, and right conduct. So long as the Church exists, so long will the Catholic university live to remain true to the motives that inspired its foundation. So long as there is breath in the breasts of her priests so long will their hearts and minds be devoted to the inculcation of culture, justice, and truth in society, which will insure its security in the ages to come, bringing honor to themselves, their institutions, and their Church, illustrious distinction to their nation, and glory to our God."

After the Bachelors' orations Father Cavanaugh introduced Mr. Joseph Scott. The wild applause which greeted him as he came upon the stage made it plain that Mr. Scott had been heard or heard of before by nearly everyone in the auditorium. The faces of the audience were bright with anticipation, and they grew brighter with the light of laughter and the glint of tears as the genial Californian told the story of the Catholic American patriot and his duty in the great war. For more than an hour this delightful orator sent thrill after thrill through his audience. Humorous anecdote shock the crowd with laughter one minute and the next saw men unused to tears set their faces grimly as the speaker rose to a climax of eloquence in painting a scene of sacrifice and unselfish devotion; and when the crowd that packed the hall to the doors had poured into the open the campus was buzzing with the appreciative comment of the visitors.

JOSEPH SCOTT'S ADDRESS.

Joseph Scott

"THE extremely kind introduction of our good friend Father Cavanaugh removes every excuse for diffidence on my part to address you. The other three boys who share with me the honors of the afternoon's program have given you solid food for mental and moral digestion, and therefore I must merely present you with a little light dessert.

"I take the opportunity, however impertinent it may appear to be, to express the extreme gratification I have felt in listening to the splendid addresses of these three young men. They are indicative of course of the character of the education they have received within these hallowed walls. Yet while you and I may wonder how much is due to native ability, and how much to the splendid, self-effacing professors from whom they have learned so much, still I could not help feeling, as I noticed the lofty moral tone which ran through their various themes, that in addition to human help they have gathered spiritual comfort and vision kneeling before the little tabernacle's lamp, or gazing with eyes of faith on their beloved patron, 'Notre Dame.'

"Furthermore, I feel that there is no message from me that could enhance in any way the stirring emotions which have surfeited your hearts during these days of glorious faith. Nevertheless, when I gaze into the venerable faces of bishops and priests here, together with representative lay-people who have honored themselves by attending this celebration, though I come from a remote corner of these United States, I cannot help responding to a certain impulse within me.

"There is to-day over the land a common bond of anxiety, uncertainty, and prayerfulness of spirit which all of us must help, each in his own way, to strengthen.

"America is now at war. These brave young lads of Notre Dame will share the horrors of combat with the same heroism and patriotism which is worthy of the nation's history and of their Catholic faith. But you and I who have passed military age have other duties, which are no less fraught with responsibility to

the country, the race, and to humanity.

"I am not here to discuss reasons for going to war. The time for such argument is gone, but I am here to say, with as much emphasis as my poor ability will permit, that I want to see this controversy, in which our beloved country is engaged, settled according to American standards of government, American principles of humanity, and for the welfare of the American people beyond all other considerations.

"As I come East, just as I leave it in the West, I have heard a great deal about the so-called 'Anglo-Saxon ideal,' and about fighting for the mother country.

"I may be pardoned if I suggest a personal reminiscence. I was born in the 'mother country' in the most beautiful spot of all Great Britian, in my judgment. It was within five miles of Ullswater, in the heart of the lake district of Cumberland, that I first saw the light. My family moved over from Ireland, as my dear mother might say, 'two years too soon for me.' I was educated in England. What education I have I owe to the little college of St. Cuthbert's, at Ushaw, in the heart of the Durham hills where they still retain the fervent piety of penal days. Many of my old school fellows of bygone days, or their sons, are now in the trenches in France and Flanders. Some of the warmest associations of my whole life have been developed under these circumstances. The democratic element of English life has long appealed to me, with the sympathy born of my own early environment and racial and religious affiliations. Yet I was early advised by bitter experience that there was little room for men of my blood and my faith in the 'tight little island.'

"The north country of England evoked sweet memories for me because the Irish missionaries had come down from Scotland over the Cheviot Hills and evangelized Northumbria. St. Cuthbert, after whom Ushaw was named, one of the great bishops of the Catholic Church, and of celtic blood, was an inspiration to the youth of my time. We remembered how his monks brought his venerable body from Lindisfarne and ultimately made a sepulchre for his relics behind the high altar of the great cathedral at Durham. As we struck out of our little college grounds on to the great highway we could see the lofty towers of Durham Cathedral loom up, four miles away. To-day, as then, the cicerone of the Cathedral will lead you up the steps, worn out by the knees of the Catholic pilgrims who mounted the steps of the sepulchre in this reverent fashion.

"I cannot help but think now when it comes to confiscation how this same English government must make Villa and Carranza, of modern history, green with envy, for Durham Cathedral stood up for me at all times as a monument to the ruthlessness of the Protestant ascendancy in England.

"In the college refectory my young mind was stirred by hearing read the lives of Garfield, and Grant, sons of the common people, who had advanced from humble beginnings into the White House. While I was listening to such stories in my dear old alma mater, I felt the gloom of caste and privilege beyond the college walls, and realized that for a man of my temperament I ought ultimately to seek a freer and more congenial climate. Hence, my concern, lest the slogan of the 'Anglo-Saxon Ideal' obscure our vision of the tremendous role which America is now called upon to play in the world's tragedy.

"I am looking now into the faces of grave and revered gentlemen, the shepherds of the flock of Christ, and with the greatest possible respect might I suggest to them that within the confines of these United States, there are about 17,000,000 Catholics, not more than five per cent of whom can trace even remotely their family history to Anglo-Saxon sources? What is to become of the other ninety-five per cent? Who is to enkindle in them the spirit of patriotism and love of the American flag? Surely the answer is self-evident. However much men of Anglo-Saxon stock may glory in the achievements of the English people, however much they may differentiate between democracy in its efforts to assert itself and the resistance of the power of privilege to that attack, we must all reckon with America as it is to-day, made up of races from all over the world, and nearly all of them coming here for better opportunity for material prosperity, and, thank God, most of them thoroughly desirous of helping the democratic government of this country to achieve its highest perfection.

"Therefore, it seems to me that the leaders of our people will be found in the ranks of the hierarchy and the clergy, who will have to draw the attention of their people, even by the use of the pulpit, to the fact that patriotism is a fundamental religious virtue and an obligation

of service which cannot be avoided, and that when the government of this country calls it is the duty of the citizen to obey.

"I hope there are within the sound of my voice men and women of German birth, or of German blood. I want to say to them, as a fellow citizen, that I believe, particularly with their Catholic conscience, that when they raised their hands and forswore allegiance to all foreign potentates, particularly the German Kaiser, that it came from their very hearts, and that there was no mental reservation about this obligation. It was an oath calling God to witness, and the solemnity of this obligation will rest with them to be conscientiously fulfilled all their lives.

"To those of you who may be twitted by the thoughtless and impertinent that you are German-Americans, don't forget to tell them that you don't have to go across the Rhine for evidence of the virility and democratic instincts of certain elements of the German race. You don't have to look to contemporary history to find out whether the German loved this country and was faithful to its institutions. Just call to their attention that in the darkest days of the Revolution General Von Steuben came across the waste of waters and took Washington's ill-clad, undrilled, unruly troops and made them into the splendid disciplined American phalanx that ultimately drove the enemies of our country from off these shores. Don't forget to remind them that there are other Germans in the history of Germany than the imperialistic Junker; that Carl Schurz, failing in his fight in Germany for democracy in 1848, sought refuge in this land of freedom, and true to the ideals of his political faith he was one of the foremost members of the committee that drafted the platform in 1860 upon which Abraham Linclon ultimately proceeded to the White House. That platform is full of fundamental principles of human rights and trust in the common people, and Carl Schurz not only gave his mental and moral strength to Lincoln, but as a soldier fought through some of the bloodiest battles of the Civil War, and stood as a major-general in command of an army corps at Gettysburg.

"Tell your doubting fellow-Americans, my good brethren of German blood, that Gen. Franz Sigel, at the battle of Malvern Heights, with 4,000 troops kept back the onslaught of Gen. Early with 15,000 Confederates, and that throughout the Civil War over 180,000 German American soldiers followed the Star Spangled Banner to glorious victory for the salvation of the Union and the preservation of our American ideals.

"Don't wander back across the Rhine, therefore, to stir your blood to patriotic emotions. You will find enough in the history of your country to hurl in the teeth of your defamers to silence them forever.

"I have nothing but sympathy for the father and mother of German blood, particularly those born in Germany, who sorrow at the thought of their boy going across the water to fight the children of their own brothers and sisters. Anyone who would not be patient and sympathetic with this kind of an emotion is unfit to be an American citizen.

"Some of you German-Americans might say to me: 'Well, it is easy for you to tell us not to worry. You don't know how it feels to be suspected.' I wish to assure them that I have been an object of suspicion all my life, on account of my Irish blood, and also on account of my Catholic faith.

"We are not taking our standards from those European nations, which are urging people to hate each other. In all their chancellories there is not one of them who can rise to the majestic stature of Lincoln, who in the darkest days of the nation's struggle could remind them of his standard of humanity, 'with malice towards none, and charity for all.' The gospel of hate in Germany has been approved in actual practice elsewhere, but, please God, it will never be a slogan to rankle American hearts to fratricidal strife in this country.

"Therefore, you good German-American out there, I, who have not a trace of German blood in me, and married to a woman whose father came from Alsace-Lorraine, tell you that I have the utmost confidence in the average rank and file of the German-American citizens, that as in the days gone by so now in this hour of the nation's need they will be loyal and steadfast American citizens.

"If we are in this war for anything it is not to accept standards of democracy from Europe. I desire to say to the Kaiser, and all the reactionary forces of Europe, with their aristocratic lineage and ancestral glory—I say to them that America within the last century has produced a type higher and nobler in the sight of men for governmental purposes than all the

royal courts and harems and legislatures have ever produced. Stack up Abraham Lincoln, with nine months' schooling, the son of the rail splitter, who helped to drive the nails in the coffin of his dear mother at the age of seven years,—stack this type up as a specimen of what God in his mercy can give for the American people and humanity, and he will tower aloft among these other specimens of governmental authority to which the nations of Europe are trying to stimulate the youth of their respective countries.

"If we have hope in the future of our American destiny we must have faith in its institutions; we must have pride in the government which is established. It is not perfect, as nothing coming from the brain of man can be perfect, but Gladstone, the democratic statesman of the nineteenth century in England, gave our Constitution his endorsement as the most wonderful document ever stricken from the pen of man. One of the most inspiring addresses that I ever heard came from the lips of a young Chinaman attached to the Chinese Commission recently in this country, in whch he extolled the American system of independence, and said that its Constitution was the model on which the enlightened element of China was trying to fashion their young republic.

"I have been charged sometimes with being too demonstrative upon the question of patriotism. Some of my learned friends of the clergy have been more than merely suggestive in their views on my patriotism. Yet patriotism is a sentiment of the heart. It needs development and expression. The ladies in the audience will bear with me as a married man when I suggest that domestic felicity is not a matter of faith only; it requires expression, and if a man expects his wife to presume that he still has affection for her, without giving any demonstration of this fact, he is simply heading to the divorce court at break-neck speed. Nay more, what is true of the human family is true of the spiritual life. The Holy Mother Church teaches us to express our love for our Church and its saints. It teaches our children to make daily ejaculations to stimulate their hearts in healthy exercise. Recently in Los Angeles, we had the consecration of Bishop Glass. He happened to be a pious man, who was raised from boyhood in the community, leaving our city for Rome to take his degree of Doctor of Divinity, returning to become President of St. Vincent's College, and pastor of St. Vincent's Church. Yet when Bishop Glass was about to be consecrated in the presence of his friends, regardless of his record of loyalty and devotion to Mother Church, he had to raise his voice and repeat the Creed as though he were a heathen just coming to the holy fount of baptism. Why should he give this external expression of his loyalty to his Church, when we all knew it and he felt it? Why did not Mother Church, with his record, take it for granted that he was loyal to her institutions? Mother Church wanted this external demonstration of loyalty to the faith to stimulate the zeal and strength of the new bishop, and to set an example to the rest of us, laity particularly, that we might be ready to profess our faith before all men.

"I have no regrets that in the forum of my country's court I raised my right hand and forswore allegiance to all foreign potentates, particularly the king of England. I felt his government had outraged my Church, and had tyrannized over my mother's people. I felt in coming to this country I would be in the land of the free, where religious toleration was the cornerstone of the government's prosperity. Therefore, when I see this flag I salute it with reverence and respect, and I urge most earnestly, particularly upon the youth of our country, that they should be imbued with this solemn obligation of patriotism.

"My hope is that if the American flag is going across the Atlantic Ocean, and I realize we all know that it is on its way now, that it is going to bring to all the nations of Europe a lesson of freedom and justice, the like of which they have not realized in governmental practice before. It is going to bring to the common people, the people whom Lincoln loved, a stimulus for further activity and hopefulness, so that they may pray to God that their country may rise to standards of American democracy.

"These young graduates of Notre Dame are going to make history, and you and I will have to help. Let it not be said that in this hour of the nation's danger, when it is wedded to the campaign to crush military autocracy throughout the world, the children of the Catholic Church failed in duty to the flag.

"Have you ever stopped to think what a wonderful incentive it has been to us this day to rally around the memories of the Catholic fathers of the Revolution, and to point with pride to the services rendered during the Civil

War by our Catholic brethren? You here in Notre Dame don't need to learn the story of Father Corby and the final absolution of the Irish Brigade on the field of Gettysburg by this saintly man, but I have used that as a stimulant to hurl in the teeth of bigotry from the Atlantic to the Pacific Coast.

"What would that avail, however, if the next generation of Catholics in this country could read with pride those pages of America's struggle if it cannot show the glorious participation of patriotic Catholic citizens in service to God and country? Those pages you and I must help to fill, and with the inspiration we have received in these great days at Notre Dame surely all of us can go out, you bishops and priests with your magnificent opportunities, we of the laity in more limited and humble service, but all of us determined to let our non-Catholic fellow-citizens realize that the Catholic Church was never a greater asset to the glory and patriotism of the nation than in these fateful days.

"My one comfort that this country is at war is that when the international peace conference is to convene the rights of small nationalities, if they are to be considered, will include all small nationalities. America does not need the advice of Europe as to how to treat small nationalities, because she had a little nation on her hands within the life of the present generation, in the shape of Cuba. She found the little fellow bleeding, and bruised, and almost dying. She took him in her arms, clothed him, financed him, made him healthy and strong, and having set him on his feet, kissed him and said 'Good-bye, you are free!'

"Did you ever know a European government that ever once got a strangle hold on a small nationality in Europe and then let go of it? I think you will see the difference between the American ideal and the European standard. So that if we are going to consider Servia, and Poland, and Belgium, then I want to see that Sir Edward Carson and a few men of his type are brought to understand in the fierce glow of American righteousness what Ireland is entitled to after all these years of bloody oppression of her people and her religion.

"Furthermore, I will say that when this peace conference actually convenes I do not want to see the head of the table graced by the representative of a kaiser, or a king, or a czar, or prince, or nobleman, but I think the logical man to head this assemblage is the type of man whom we honored only yesterday by presenting with the Laetare Medal, Admiral Benson, the ranking officer of the United States Navy, a devoted son of the Church. I want to see a man of that type sit at the head of the table, and then with the conscientiousness of the American gentleman proceed to the consideration of the problems presented to the conference, and with his help as a devoted son of the Catholic Church, imbued with the principles of our American system of government, we may rest assured that the words of Lincoln will be revivified, and that government of the people, by the people, and for the people shall not perish forever."

The Cardinal a Guest of South Bend

ON MONDAY His Eminence Cardinal Gibbons graciously accepted an invitation to address the citizens of South Bend. The spacious auditorium of the high school was well filled and the audience gave an enthusiastic welcome to the venerable prelate as he ascended the platform. The Reverend Doctor Lippincott in introducing His Eminence paid a beautiful tribute to the University of Notre Dame and the work it has accomplished during the last three-quarters of the century. He said:

Doctor Lippincott's Introduction.

LADIES and Gentlemen:—

"I feel sure that you all, with me, feel that we have met, to-day, on a very auspicious occasion. The great institution to the north of us, founded by men of godly life, who gave their time, their energy, their thought in sacrificial devotion to building an institution dedicated to liberal education under the guiding hand of religion, is celebrating its Diamond Jubilee. All of us, citizens of South Bend, rejoice with them in having completed these seventy-five years of great service. They are to-day enjoying, not only the fruits of well-earned toil, but they are better equipped, better prepared for the work that they are to do in the future. Many of Notre Dame's sons whom she sent out during these years unto the uttermost parts of the earth to be a blessing to the world through the illumination and inspiration imparted by her, are coming back, some of them having won distinction, merited distinction, in many useful activities in life, all of them returning to lay their honors and

their devotion at the feet of their beloved Alma Mater.

"Coming with them are a number of the most noted men of the Church to add their congratulations to this great occasion, to bestow their blessing on this great institution. Among them has come the most distinguished man of the Church in America, a man known throughout the whole land because of the nobility of his character, because of the greatness of his work, because of his high-minded, noble-hearted, patriotic devotion to the country—honored by all men of every nationality and of every creed.

"When we learned he was to grace this occasion with his presence, as citizens of South Bend we all coveted the privilege and opportunity of looking upon his face and of hearing his voice. He very graciously consented to meet with us for a while this afternoon, and I know I can assure him on behalf of the men and women of this city who are present, that we appreciate more than we can express his presence in our city; that we appreciate the honor he has bestowed upon this splendid institution by coming to officiate at its Diamond Jubilee. It is not necessary for me to worry him or you with extended remarks. He needs no eulogy from me. I have the very great pleasure and honor of introducing to you His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, the first and best loved of the great Cardinals in North America."

Cardinal Gibbons said in his address:

The Cardinal's Address.

LADIES and Gentlemen:—

"I am deeply indebted to Reverend Doctor Lippincott for the very kind words he has expressed in my regard. When I received the invitation to speak to you, although I am burdened with cares and labors and with a disease called old age, which is incurable, nevertheless I felt it a sacred duty to comply with the request that was made to me. But I hope you will excuse me for the brevity of my words this afternoon. I feel that the infirmities of body and the labors I have already endured will deprive me of the pleasure of talking at any length.

"A great philosopher, a Grecian, was accustomed to thank the gods for two blessings which he enjoyed. First of all, that he had Socrates for his guide, and secondly, that he was born and reared in a country so far advanced in civilization as ancient Greece. We, my dear friends, have greater reason to rejoice because we are endowed with greater privileges. Not a Socrates as leader, but Christ the Lord, whom we honor and profess, who is the wisdom of God and who is the power of God, and whose light surpasses Socrates as the noonday sun surpasses the light of the flaming lamp. And we have reason to rejoice that our lines have been cast in pleasant places; that we have been brought up under the exalted privilege of civil and religious liberty. In this country we enjoy the blessings of liberty without restriction, and we have authority without despotism. Our civil government extends over us a mantle which protects our god-given rights. America, I can say with all my heart, and with all thy faults, I love thee still!

"In this country we have not what we call an official union of Church and State, and I am glad of it. But when I say we have no union of Church and State, I do not mean that we have any antagonism. They both work in parallel lines, one assisting or aiding the other. The State holds over the Church its protection, enabling the Church to carry on its god-given function; and the Church on her part, as she ought to do, helps the State by enforcing the laws of the country through moral and religious sanction. I hope I shall never see the day when we will be compelled to unite Church and State together, because experience has shown in too many instances both to have been corrupted. The disposition has been to curb the voice of God's ministers, and if it is a great misfortune to muzzle the press, I hold it is a greater crime and a greater evil to curb the gospel of Jesus Christ. It is a great misfortune for any of God's ministers not to be permitted to exercise that sacred duty that He has given them. I hope the day will never come, for my part, when the clergy will be subsidized by the State, for in that case the government may be disposed to dictate to the Church the doctrines she ought to preach. I earnestly hope that the present happy condition of things will be perpetuated for all time, and that our men of God may continue to bestow their toil and their labor in His service for their country, so that when the time comes they will, if necessary, be ready and eager to pour out their life's blood for the country which has protected them, and that they may receive in return honor and

glory from the faithful over whom they watch.

"It is related of one of the greatest men America has produced, Benjamin Franklin, that on the occasion of the Convention which was held in Philadelphia, I think in 1776, to frame the Constitution of these United States (and those conversant with that subject may well remember that those meetings were of a very protracted character, and that a great deal of time was consumed in endeavoring to frame the Constitution that we have today), Benjamin Franklin went up into the assembly and addressed his colleagues in the following manner: 'Gentlemen,' he said, 'we have spent many days and weeks in this Convention and we have labored in vain. We have made no progress because we have not sought light from the power and source of light. I am now,' he said, 'going home, and the older I am in years the more I am convinced that there is a superior power who watches over the destinies of men. Again, I am told in the Sacred Scriptures that unless the Lord builds the house, they labor in vain who build it.' These were the sentiments of the founders of this great country, and that Convention, as you know, was afterwards brought to a happy conclusion.

"And I am happy to say this afternoon, ladies and gentlemen, that our government is based on Christian principles, and we have many evidences of this. It is a very remarkable fact, and one worthy of consideration, that in every inaugural message emanating from the President of the United States, from George Washington to Woodrow Wilson, not one of them has failed to invoke and to recogn ze the Divine help in the affairs of the nation. It is most gratifying indeed. Also, I may remind you, as another evidence that we lean upon God and not upon ourselves, of the fact that our houses of government, both the Senate and House of Representatives are called to order and its sessions opened by prayer directed to the Lord of Hosts for the guidance of the men who make the nation's laws. And we are also reminded of this again in the fact that it is customary in the United States for the President of the nation and the Governors of the various States of the nation to invite the citizens of our country to gather together on a certain day, in their respective houses of worship, and to thank Almighty God for the blessings that He has bestowed upon us and to invoke His assistance always.

"We are now, ladies and gentlemen, in the throes of war, and we know not what will be the result. Let us place our trust in Divine Providence and let us fervently pray that our country will emerge from this great struggle with a victory, glorious before the sight of God, without any bitterness towards others, and let us entertain the hope that it will bring with it perpetual, everlasting peace among the nations of the world. And that henceforth international trouble will be adjusted, not on the battlefield, not by standing armies, not by might of sword, but by permanent courts of arbitration, by the voice of revelation which is mightier than the swords of nations."

The Closing Exercises

WHEN the jubilee guests came out from supper, the University Band on the Sorin Hall veranda was playing "Good Bye, Dear Old Bachelor Days"; on the steps of Science Hall the members of the mandolin club were waiting a turn to thrum the Southern melodies, and the University Glee Club on the porch of the Administration Building to entertain their guests with some of the songs that made their organization popular during the school year. Within this musical triangle was a pretty scene: the purple of prelates blended with the sober black cassocks of priests, the kaleidescopic variety of colors in the gowns of the ladies and the drab dullness of the khaki uniforms worn by the graduates who had come back from Fort Benjamin Harrison to take part in the closing exercises—all these formed contrasts that were a delight to behold. Everywhere one turned one brushed shoulders with distinguished men. Bishop Alexander McDonald from Victoria, B. C., was there, a distinguished author and controversialist; Bishop McDevitt of Harrisburg, whose work as superintendent of schools in the archdiocese of Philadelphia had made him a national figure in the Catholic Church in the United States; the genial and much-loved Bishop Muldoon, in the center of a circle of priests and distinguished laymen; the eloquent and admirable Archbishop Keane, first rector of the Catholic University of America, as much beloved for his kindly character as he is esteemed for his holiness; the venerable Archbishop Messmer, of Milwaukee, who was present at the cost of heroic sacrifice; the cultured cosmopolite, Bishop Denis O'Connell, of Richmond, the former rector of the Catholic University of America

and of the American College in Rome, the modest and scholarly Bishop Shahan, his successor, who left Washington on the eve of his own Commencement to be here, the affable Bishop Kelly from the scholastic shades of Ann Arbor; Bishop Maurice Burke, happy in the growth and glory of his Alma Mater; Bishop Cunningham, of Concordia, venerable because of years and merits; Bishop McNally of Calgary, Canada; Bishop Hurth from the far-away Philippines, also an alumnus. There was Monsignor Francis Clement Kelly, the founder of the Church Extension Society, and the noble and heroic Monsignor Edward A. Kelly—who will always be Father Ed, not only for Mr. Dooley, but for the rest of America and Monsignor O'Reilly whom Father John Talbot Smith considers the handsomest of the monsignori, though that is only one of many titles Monsignor O'Reilly has to distinction; and Monsignor Frank O'Brien, the Father Sorin of Michigan; and Monsignor John T. O'Connell, the scholarly and eloquent Vicar-General of Toledo, who preached at the Apostolic Delegate's Mass at St. Mary's on Baccalaureate Sunday; well-known prelates like Monsignor Fitzimmons, of Chicago; Monsignor Fletcher, of Baltimore; Monsignor McLaughlin, of Iowa; and Monsignor Evers, of New York, and the great Father John Talbot Smith of our own Faculty; and the zealous Father John Noll who created and still edits the *Sunday Visitor*, and Father John Guendling, patron saint of friendship; and the famous Fathers Hickey; and Father Walter Elliott, the marvelous; and that sweet saint and scholar and perfect gentleman, Father Fidelis, C. P.; and a score of others as worthy of mention. There were the distinguished Dr. William J. Onahan, affectionately dubbed by his friends the Count de Chicago in allusion to his rare papal decoration as Count of the Cape and Sword, a lifelong friend of the University; Thomas H. Cannon, Chief Ranger of the Catholic Order of Foresters, one of the most admirable societies in the Church; Mr. Frank H. Spearman, builder of railroads and castles in Spain, the creator of the daring, bullet-proof Whispering Smith, moving about with a gracious dignity that would have awed the hero of Williams Cache; Mr. Seumas McManus, whose latest book "Yourself and the Neighbors" will keep fresh and young forever the tender and lovable traditions that make Ireland a perennial subject of song and romance; and Tom Walsh, the jolly, handsome poet; and Thomas O'Hagan, bubbling over with kindness; and not the least interesting figure Max Pam, founder of the school of

MEMBERS OF CLASS OF '17 AT FORT BENJAMIN HARRISON.

Journalism, and Roger Sullivan, true friend and christian gentleman these and dozens of others whose names are household words were added to the brilliant group of laymen Admiral Benson, Judge Victor Dowling, Bourke Cockran, Joseph Scott, Governor Goodrich and Mr. McDermott—who glorified the program. There were old boys there with their families and younger alumni just founding families, and from every corner of America there were true friends to enjoy the Jubilee and to be a part of it.

When the members of the Glee Club closed their entertainment with the Song of Notre Dame the great crowd of visitors was pouring into the hall, which in spite of some hundreds of chairs that had been added was not able to contain the crowds who were curious to see the closing exercises. The academic procession moving from the main building was headed by the graduating class in cap and gown checkered here and there by the boys from the Officers' Reserve Camp who wore their khaki uniforms; the Faculty followed next, then the visiting clergy, the monsignori, bishops and archbishops and at the end His Eminence Cardinal Gibbons, who, although he had to leave for his train before the exercises were concluded, desired to be present as long as possible.

The exercises of graduation at Notre Dame are always simple though impressive. After a selection by the university orchestra, and a chorus by the Glee Club, Mr. Speer Strahan, read the class poem, pregnant with a spirit of religion and filial devotion.

Poem for the Class of 1917.

A SPLENDORED City builded with much peace
By black-robed happy men with seeing eyes—
What destinies
Were theirs beneath whose stroke the forest fell,
Long laboring and well;
Past haunts of tempest, plague and fire
Their great desire
Flashed with bold challenge as they toiled to raise
These walls for length of days.
Lo! it is meet this hour should find release
Of lauds that keep the memory of them
Who built—
Almost with hand on hilt,—
The loveliness of this Jerusalem.
Lauds to that Lady, regent of our skies,
With buckler on of primal innocence,
Guarding, through wind-swept year these battlements
The fire of Ladelle morning in her eyes,
Who morn to eve and eve to morn, looks down
Upon the plender of our walled town.

Ye blessed kiss that hold the Woman bright
Through day and night,
Be your blue seas of air,
Interpreter,
And to her bear
What we of purple lineage relate
Do consecrate,
Our hidden future and this shaken song.

Let it be known to distant town and sea
Her sons we be,
Grown strong
By fellowship, and drinking at one Board
Whose banquet is the Lord.
And citizens, we, with hearts aflame,
Of the City of her name,
Civilians who have learned to hold the sword.

Lightnings and thunders bind the wan year's brows
That sees us go to seek our heritage,
And in her bosom folds she myrtle boughs,
Dipped in the scarlet blood of our young age.
Let veilèd Destiny make answer here
What future time shall give of praise and fame:
But for us o'er fields of battle far and near,
The eyes of Destiny are veiled in flame.

Will it be at dawn or on some star-lit hill,
Beyond the seas in Flemish field or town,
With gun and khaki, when the skies are still,
That we in peace shall lay our young lives down
To rest with folded arms and sealèd eyes,
Till, at a hidden sign, strange throngs aglow
With trembling plumages, round Europe rise,
And trumpets louder than the thunder blow.

But whither we haste, round that one glimmering point
The ages have been busy with strong wings,
Dawn with tumultuous beauties is anoint,
The stars reverberate with thunderous things:
About far boundaries unseen millions toil,
Stone after stone upon broad foundations hurl,
Raising a City which no sin can soil,
Gating it with the glory of one pearl.

When the last tents of battle folded be,
And the brilliant hordes of evil know defeat,
Then their pale leaves the shaken boughs of sky
Will cast, and stars will fall about our feet.
Sons of God! on that day will He take us
Past crashing skies and doom's wild antiphons,

This Mighty One who from the slime did make us
Has Face more lucent than a million suns.

Where other thousands madly rush on death,
Lest we, with a worldly song or a maiden's hair,
Not so shall we stand in the cannon's breath,
Eyes on eternity we front that glare.
Behold! before from the dungeons of this night
The chainèd limbs of Day have struggled free,
We shall have gone, with arms of lasting light,
To storm the hills of immortality.

Whate er the dread apocalypse
Holden upon the lips
Of Destiny this night that takes us by the hand,
Whatever land
Shall fold us to the lasting dear embrace,
O Lady, of thy grace,
For whom the heavens builded be,
As mid the flaming wings angelical,
Keep here in field and hall,
Unending jubilee
This—through the years to come that God has given,
And then to stand
Round thee, a ransomed band,
Breathless upon the holy hills of heaven.

The class poem was followed by the Valedictory delivered by Mr. Bernard John Voll. With touching sincerity Mr. Voll emphasized the patriotic duty of the Catholic graduate, and with a glow of pride pointed to a number of his classmates already in the uniforms of the soldiers:

VALEDICTORY.

THE Class of 1917 must say good-bye. Strange emotions have stirred the soul of every Notre Dame graduate as he bade farewell to this school. For him it was the close of a life rich with associations, a life luxuriant with all that makes the days of young manhood sweet and wholesome and a solace to succeeding years. He had gone out to scatter seed upon his way, with a sadness of parting in his heart but with a joyful anticipation that he would come again, carrying his sheaves. But to-night our parting has in it something of the finality of death. The tramp of marching men has set the rhythm to our national life. America is at war, and America needs genuine men whose admiration and love for her is so profound that they are willing to give their lives to keep her honor untarnished and her name sacred among the nations of the world.

"The Class of 1917 has already generously responded to the nation's call. Forty of our comrades have left this college home to assume the duties of the soldier. Some of them cannot be with us to-night. Duty compels them to forego this happiness; but the first requisite of a soldier is to be a man of duty, and we silently salute them. Some of them have come back to share the privilege of this night, wearing the uniform that we honor, the uniform that symbolizes for us love of country and love of principle. Soldiers of '17, we are proud to be your classmates, and in a little while we shall be glad and proud to be your comrades in arms.

"But wherever our lot may be cast our duty is clear before us. For four years we have had indoctrinated into us the principles of right living. For this we are truly grateful. But mere words of gratitude are fruitless. The time for action has arrived, the hour has come when we must prove, not by words, but by the character of our lives that the moral and religious teachings which we have received during our college life have made us men—men strong and courageous, unafraid of the trials that may affront us in the proper performance of our duty as Catholic citizens, undismayed by the dangers that may be incurred in the defense of our country. But whether engaged in the business of peace or in the business of war we shall have failed and the efforts of Notre Dame in our behalf will have been in vain unless our daily lives reflect the lustre which she has shed upon them.

"We have one other word of thanks. To-night our mothers and fathers are here. They have come to enjoy with us the happiness of this hour, an hour made possible by sacrifices whose number and magnitude we may never know. Not with the hope of any material reward have they sent us to Notre Dame, but with the desire that this wished-for hour might find us men of principle, prepared to reflect honor upon them and to solace their advancing years. And unless we make the utmost effort to realize in our lives their fondest hopes and dreams, we shall be ungrateful. Our mothers and fathers, we thank you, and we hold it a privilege and a joy to show you in the coming years that your sacrifices made in our behalf have not been in vain.

"And now, my comrades, we have come to receive our reward. This is the end. For four years we have worked and played together

at Notre Dame; we have learned to love and to appreciate one another with a love and appreciation wrought only by long association. Our friendships have been intimate and sincere, and now we go out as a class to every part of the country, taking our places and doing our portion of the work of the world. Though separated by space and variant interest, there is an abiding bond uniting us. We are members of the Class of '17. The failure of one will affect us all, the success of another will reflect glory upon our class.

"And now we separate. A sorrow to be endured only by the hopefulness of youth falls upon us in the parting, a parting whose sadness is increased by the exigencies of war. But, Father Cavanaugh, although we may never attain brilliance in the world; although we may never write our names high on the tables of destiny, in the name of the Class of 1917, the Jubilee year, I make this pledge—that no class of all that are gone shall surpass us in our determined efforts to be all that Notre Dame expects us to be, loyal to her ideals and traditions, defenders of country in her hour of need, faithful sons of that Church which has nourished us, which has taught us how to live, and taught us how to die."

Conferring of Degrees.

AFTER another selection by the Glee Club, the Rev. Matthew Schumacher, C. S. C., prefect of studies, read the list of degrees and honors which were to be conferred by the University in its jubilee year. His Eminence, Cardinal Gibbons, presented the degrees with a gracious smile and a word of congratulation that seemed to add blessing to the honors. When the boys in khaki, square-shouldered, and tanned by their strenuous exercises on the field, came upon the platform the audience greeted them with wild cheers. A complete list of the degrees and honors follows:

The Degree of Doctor of Laws was conferred on a distinguished Bishop, whose wise and brave leadership is as admirable as his pastoral zeal is inspiring: The Right Rev. Joseph Chartrand, Coadjutor Bishop of Indianapolis;

On an illustrious member of the Congregation of the Passion, a missionary in many countries, a scholar and a master of sacred oratory, a chivalrous American, and a model of priestly and religious virtue: The Very Rev. Father Fidelis [James Kent Stone], Corpus Christi, Texas;

On a citizen of Kentucky, a lawyer of great learning and distinguished probity, a former lieutenant-governor of his commonwealth, an example of civic and religious enthusiasm: The Honorable Edward John McDermott, of Louisville, Kentucky;

On an alumnus of Notre Dame, as loyal to the lofty ideals of life as he is distinguished in his own field of labor, whose brilliant studies in aerial navigation led to the invention of the aeroplane: Albert Francis Zahm, of Washington, D. C.;

On a distinguished educator, an administrator of broad sympathies and deep learning, a champion of high ideals of life and culture: Harry Burns Hutchins, President of the University of Michigan;

On a valiant defender of truth, a powerful expositor of doctrine, a tireless champion of revealed religion: The Rev. Francis Barth, of Escanaba, Michigan;

On a member of the Congregation of the Mission, distinguished for learning and eloquence, a leader in the army of educators: The Rev. Francis Xavier McCabe, President of DePaul University, Chicago;

On a distinguished student of economics, who has made singular contributions to his science, a champion of justice and of public order; The Rev. John Augustine Ryan, of the Catholic University of America, Washington, D. C.;

On a learned and zealous priest, author of the "Minimum Wage Law in the State of Oregon," a vindicator of popular rights and a vigorous champion of the Church: The Rev. Edward Vincent O'Hara, of Portland, Oregon;

On a literary worker of zeal and ability, whose writings are as wholesome as his philosophy is refined and spiritual: Thomas O'Hagan, of Toronto, Canada;

On an author of singular charm and distinction, whose writings have won a place beside the most notable achievements of American genius: Frank Spearman, of Los Angeles, California;

On an illustrious Irish writer who has mirrored in beautiful language the virtues and aspirations of his people, and whose loyalty to faith and fatherland constitute a noble example: Seumas MacManus, of New York City;

On a faithful parish priest of long and notable service, whose zeal for Catholic education has been as fruitful of results as it has been rich in inspiration: The Rev. James G. Doherty, of Detroit;

On an alumnus of Notre Dame, whose unusual gifts have been unsparingly used in the service of mankind, a magistrate whose legal learning is as notable as his passion for justice is beautiful: Judge Kickham Scanlon, of the Circuit Court, Chicago;

On an eminent jurist, whose eloquent tongue and brilliant mind are among the glories of his people, an exemplar of patriotism and of civic and domestic virtue: Judge Victor James Dowling of New York City;

On an alumnus of this University, the authoritative historian of the Catholic Educational System in America, and one of the chief upbuilders of the American Catholic Educational Association: The Rev. James Aloysius Burns, of Washington, D. C.;

On a distinguished littérateur, whose mastery of his own language is coupled with subtlety and grace in translations from the Spanish, a poet and essayist of beautiful achievement: Thomas Walsh, of New York City;

On a writer of power and attractiveness, whose long

and notable services to Catholic literature in America have merited and received general acclaim: The Rev. Arthur Barry O'Neill, of Notre Dame, Indiana; [illegible] journalist of large experience and notable [illegible] an author of valuable books, and a pungent and wholesome commentator on current history: Humphrey Joseph Desmond, of Milwaukee, Wisconsin;

On an indefatigable priest, a teacher of notable merit, and an author of helpful books: The Rev. Cornelius Joseph O'Connell, of Bardstown, Kentucky;

On a great parish priest whose fine powers have been ungrudgingly devoted to the service of religion, and whose graceful pen has enriched American Catholic literature with notable books: The Rev. Charles Alfred Martin, of Youngstown, Ohio;

On the chief executive of an ancient commonwealth, an admirable type of the fruits of a Catholic college, a layman as devoted to his faith as he has been conspicuous in large beneficent service: David Ignatius Walsh, recently Governor of Massachusetts;

And upon the following gentlemen who for excellent reasons are unable to be present:

On an illustrious priest of varied scholarship and versatile mind, an alumnus of Notre Dame, whose writings have placed him among the most distinguished exponents of modern science and literature: The Rev. John Augustine Zahm, of Washington, D. C.;

On an alumnus of Notre Dame who ranks among the foremost members of the Pennsylvania Bar, a leader in public life and a defender of popular rights: Judge Ambrose Bernard Reid, of Pittsburgh, Pennsylvania;

On a jurist of notable achievement, an alumnus of Notre Dame, the friend and counsellor of homeless and neglected boys, the creator of the Juvenile Court in America, the arch-enemy of civic corruption: Judge Ben B. Lindsey, of Denver, Colorado;

On a distingushed teacher whose private life exemplifies the civic and moral virtues which he has so steadfastly proclaimed, and whose labors have wrought powerfully for the advancement of education in his commonwealth: William Lowe Bryan, President of Indiana University;

On an intrepid chaplain in the armies of England, whose labors in the field of Catholic fiction are among the most brilliant literary achievements of our time: Rt. Rev. Monsignor Bickerstaffe-Drew (John Ayscough), of Salisbury, England;

On a leader of his people, the chief executive of a great commonwealth, whose administration has been marked by dignity and power: The Honorable James Putnam Goodrich, Governor of Indiana;

On a journalist of distinction, a subtle and charming humorist, a poet who has interpreted with sympathy the life of Italian immigrants to America: Thomas Augustine Daly, of Philadelphia.

The following degrees in course were conferred:

The Degree of Doctor of Philosophy on: John Michael Cooney, A. M., South Bend, Indiana; *Thesis:* "Fundamentals of American Newspaper Editing."

The Degree of Master of Arts on: Joseph Justin Boyle, C. S. C., Litt. B., '08, Notre Dame, Indiana; *Thesis:* "The Inquisition as Founded and Approved by the Catholic Church: A Critical Study According to the Most Recent Documentary Evidence"; Robert Cushman Carr, Ph. B., '16, Ottawa, Illinois; *Thesis:* "The Question of Authority, Mainly in Historical Matters"; Louis Patrick Harl, Ph. B., in Jour., '16, Owensboro, Kentucky; *Thesis:* "Newspaper Ethics"; Arthur John Hughes, Ph. B., '11, Budd, Illinois; *Thesis:* "Early Settlers in Northern Illinois"; Thomas Aquinas Lahey, C. S. C., Litt. B., '11, Notre Dame, Indiana; *Thesis:* "Newspaper Morals"; Sister Mary Francis Jerome, A. B., St. Mary's College, Notre Dame, Indiana; *Thesis:* "The Position of Woman in Greek Literature."

The Degree of Master of Science on: Candido Fernandez, O. P., B. S., '16, Ponchatoula (Rosaryville), Louisiana; *Thesis:* "Some New Acetylene Compounds and Some New Aryl Mercury Derivatives"; Leo James Heiser, C. S. C., A. B., '02, Notre Dame, Indiana; *Thesis:* "The Determination of Generic Types in Some Linnaean Genera"; Dr. Franklin Bennett McCarthy, B. S., in Biol., '07, Chicago, Illinois; *Thesis:* "The Physiology of Anaesthesia"; Francis Joseph Wenninger, C. S. C., Litt. B., '11, Notre Dame, Indiana; *Thesis:* "A Biological Study of Miranda Aurantia"; Joseph Clovis Smith, Ph. B., '15, Rochester, New York; *Thesis:* "Governmental Regulation of Industry—Precedent at Common Law with some Treatment of Present Constitutional and Economic Aspects in the United States"; Sister Mary Lucretia, B. S. in Chem., St. Mary's College, Notre Dame, Indiana; *Thesis:* "Domestic Chemistry."

The Degree of Master in Electrical Engineering on: Dominico Matallana, O. P., E. E., '16, Ponchatoula (Rosaryville), Louisiana; *Thesis:* "Study of Tungsten and its Chemical, Physical, Electrical, and Luminous Properties, together with its Manufacture and Application to the Electric Madza Lamp Industry."

The Degree of Master of Laws on Patrick Edward Burke, LL. B., '88, New Orleans, Louisiana; *Thesis:* "Insurance"; John Cornelius Shea, LL. B., Dayton, Ohio; *Thesis:* "The Law of Wagering Contracts"; Jose Urquico, LL. B., '16, Tarlac, Philippine Islands; *Thesis:* "Parol Evidence Rule."

The Degree of Bachelor of Arts on: Francis Aloysius Brown, Conklin, Michigan; Michael James Early, Portland, Oregon; William Joseph Lyons, New York City; William Michael McNamara, Chicago, Illinois; Michael Aloysius Mulcaire, Limerick City, Ireland; John Joseph Reynolds, Bellows Falls, Vermont, and William Speer Strahan, Fife Lake, Michigan.

The Degree of Bachelor of Letters on: Brother Matthew, C. S. C., Notre Dame, Indiana; Michael Frederick Gassensmith, Notre Dame, Indiana, and James Patrick Kehoe, Plattsville, Wisconsin

The Degre of Bachelor of Philosophy on: Carleton Dietz Beh, Harlan, Iowa; James Kenneth Boylan, Elyria, Ohio; Francis Jeremiah Carey, Rochester, New York; Oscar John Dorwin, Minocqua, Wisconsin; Bernard John Voll, Zanesville, Ohio, and William Francis Wall, Hyland, Wisconsin.

The Degree of Bachelor of Philosophy in Journalism on: Leo Sebastian Berner, South Bend, Indiana; Richard Daniel Daley, Westfield, New York; James Paul Fogarty, Michigan City, Indiana; Daniel Edward Hilgartner, Jr., Chicago, Ill; William Edward Kennedy,

Chicago, Illinois; Edward Joseph McOsker, Elgin, Illinois; Jerome John Miller, Fort Wayne, Indiana; Howard Russel Parker, Woodland, California; John Urban Riley, Boston, Massachusetts; Rainey Joseph Sackley, Chicago, Illinois; and Harry Edward Scott, Indianapolis, Indiana.

The Degree of Bachelor of Philosophy in Commerce on: Harry Clifford Baujan, Beardstown, Illinois.

The Degree of Bachelor of Science on: Arthur James Coyle, South Bend, Indiana; Robert Joseph Daugherty, South Auburn, Nebraska; Leo Day O'Donnell, Donora, Pennsylvania; John Spalding Young, Lexington, Kentucky, and Leslie Arnold Yeager, Syracuse, New York.

The Degree of Bachelor of Science in Chemistry on: Richard Howard Tyner, Canandaigua, New York.

The Degree of Civil Engineer on: Charles George Corcoran, Joliet, Illinois; John Frank Mahoney, Rawlins, Wyoming, and Lawrence Joseph Welch, Indianapolis, Indiana.

The Degree of Mechanical Engineer on: Royal Henry Bosshard, Woodstock, Illinois; Lawrence John Cleary, Escanaba, Michigan; Harold James Cleary, Escanaba, Michigan; Joseph William Egan, Wilmington, Ohio; Emmett David Hannan, Paducah, Kentucky; Francis David Jones, Cannonsburg, Pennsylvania; Edgar Francis Moran, Tulsa, Oklahoma; Dominico Matallana, Ponchatoula (Rosaryville), Louisiana; Leonard John Swift, Dayton, Ohio, and Leo Joseph Vogel, McKeesport, Pennsylvania.

The Degree of Electrical Engineering on: Harry Patrick Breslin, Summit Hill, Pennsylvania; Leo John Condon, Pana, Illinois; Walter James Ducey, Grand Rapids, Michigan; George Nicholas Halmes, Weeping Water, Nebraska; Melchior Stanislaus Niemier, South Bend, Indiana; William Crim O'Brian, Edwardsport, Indiana; Leon Thomas Russell, Mt. Morris, Michigan, and Paul Edward Weiland, Lancaster, Ohio.

The Degrree of Mining Engineer on: Leo John McGahan, Rochester, New York; and Edmund Dibrell Watters, Boise, Idaho.

The Degree of Chemical Engineer on: Philip Edward Gooley, Syracuse, New York, and George William Shanahan, Lima, Ohio.

The Degree of Bachelor of Architecture on: John Bernard Campbell, Louisville, Kentucky; Simon Raymond Rudolph, Crafton, Pennsylvania, and Matthew Eugene Trudelle, Chippewa Falls, Wisconsin.

The Degree of Architectural Engineer on: Raymond John Graham, Earlville, Illinois.

The Degree of Bachelor of Laws on: Doroteo Amador, Sorsogen, Philippine Islands; Emilio Aranas, Sogay, Misamis Province, Philippine Islands; Edward Francis Barrett, Minneapolis, Minnesota; John Theodore Baczenas, Jr., Dayton, Ohio; Henry Joseph Brosnahan, Grafton, North Dakota; Charles William Bachman, Chicago, Illinois; Stanley Bingham Cofall, Cleveland, Ohio; Daniel Carr Curtis, Ottawa, Illinois; John Edward Cassidy, Ottawa, Illinois; Joseph Patrick Dorais, Milwaukee, Wisconsin; John Patrick Doyle, Sparta, Wisconsin; Joseph Francis Flynn, South Bend, Indiana; George Franklin Frantz, Neillsville, Wisconsin; Samuel Feiwell, South Bend, Indiana; Joseph Francis Gargan, Lowell, Massachusetts; William James Hynes, Des Moines, Iowa; Gilbert Philip Hand, Plymouth, Wisconsin; James Dawson Hayes, Fort Wayne, Indiana; Thomas Vincent Holland, Kansas City, Kansas; Vernon Reuben Helmen, South Bend, Indiana; Arthur John Hughes, Budd, Illinois; Llewellyn David James, Kansas City, Missouri; Frank Monroe Kirkland, Independence, Oregon; Albert John Kranz, Toledo, Ohio; Harry Francis Kelly, Ottawa, Illinois; Frederick Leo Mahaffey, Marion, Indiana; James Torrance McMahon, Toledo, Ohio; Sherman May, Superior, Wisconsin; Thomas Joseph McManus, Chicago, Illinois; Elmer Joseph Mohan, Streator, Illinois; Eugene Francis McEniry, Lennox, Iowa; Stephen Francis McGonigle, Belvidere, Illinois; Hugh O'Neill, Jr., Cleveland, Ohio; Bryan Sylvester Odem, Sinton, Texas; Daniel Joseph Quinlan, Geneva, New York; Charles Burroughs Reeve, Plymouth, Indiana; John Owen Spillane, New Bethlehem, Pennsylvania; Edmund Eugene Sylvestre, Crookston, Minnesota; John Timothy Stark, Duluth, Minnesota; Elmer Clayton Tobin, Elgin, Illinois; Vincent DePaul Vaughn, Lafayette, Indiana, and George Frederick Windoffer, Kokomo, Indiana.

The Degree of Pharmaceutical Chemist on: Robert Joseph Daugherty, South Auburn, Nebraska; Nicholas Stanislaus Johnson, Ohio, Illinois; Otto Theodore Kuhle, Salem, South Dakota, and James Robert Walsh, Fonda, Iowa.

The Degree of Graduate in Pharmacy on: Bernard Villars Haberer, Carthage, New York.

The Certificate for the Short Program in Commerce on: James Francis Craine, Donora, Pennsylvania; William Edward Denigan, LaCrosse, Wisconsin; Napoleon Edward Langlois, Oscoda, Michigan; Rudolph John Miller, Ottoville, Ohio; Harold James Stickney, Chicago, Illinois; and Philip Murray Sweet, Momence, Illinois.

The Certificate for the Short Program in Mechanical Engineering on: John Edmund Guendling, South Bend, Indiana.

The Certificate for the Short Program in Electrical Engineering on: Clarence Ernest Biggers, Atlanta, Georgia; Arthur William Lydon, Geneva, New York; Arthur William Neuses, Sheboygan, Wisconsin; Francis Raymond Quinlan, Milford, Massachusetts, and John Stanley Scott, Ellensburg, Washington.

Prize Medals.

The Quan Gold Medal, presented by the late William J. Quan, of Chicago, for the student having the best record in the Classical Program, Senior Year, and a money prize of twenty-five dollars, gift of Mr. Henry Quan in memory of his deceased father, was awarded to William Speer Strahan, Fife Lake, Michigan.

The Meehan Gold Medal, the gift of Mrs. Eleanor Meehan, of Covington, Kentucky, for the best essay in English (Senior), was awarded to William Speer Strahan, Fife Lake, Michigan. *Essay:* "Lionel Johnson."

The Dockweiler Gold Medal for Philosophy, founded in memory of his deceased father by Mr. Isidore Dockweiler, of Los Angeles, California, for the best essay on some philosophical theme, Senior Year, was awarded to William Speer Strahan, Fife Lake, Michigan. *Subject:* "Pragmatism as presented by William James."

The Monsignor O'Brien prize for the best essay on some topic dealing with the history of the Northwest Territory was awarded to Arthur John Hughes, Budd, Illinois. *Subject:* "The Influence of the Catholic Church and her People upon the History of Illinois."

The Martin J. McCue Gold Medal, presented by Mr. Warren A. Cartier, Civil Engineer of the Class of '77, for the best record for four years in the Civil Engineering program, was awarded to Lawrence Joseph Welch, Indianapolis, Indiana.

The Jose Caparo Gold Medal for Electrical Engineering, founded in memory of his deceased father by Jose Angel Caparo of the class of '08 for the best record in all the courses prescribed in the four year program of Electrical Engineering, was awarded to Walter James Ducey, Grand Rapids, Michigan.

The Breen Gold Medal for Oratory, presented by the Honorable William P. Breen, of the class of '77, was awarded to Bernard John Voll, Zanesville, Ohio.

The Barry Gold Medal for Public Speaking, presented by the Honorable P. T. Barry, of Chicago, was awarded to Daniel Francis McGlynn, East St Louis, Illinois.

Money Prizes for Debating Work were awarded as follows: Francis Boland, twenty dollars; Francis Hurley, fifteen dollars; John Lemmer, ten dollars.

Ten Dollars in Gold for Junior Oratory, presented by Mr. James V. O'Donnell, of the class of '89, was awarded to Matthew Aloysius Coyle, Madison, Wisconsin.

Ten Dollars in Gold for Sophomore Oratory, presented by Mr. John S. Hummer, of the class of '91 was awarded to Thomas Francis Healy, Limerick City, Ireland.

Ten Dollars in Gold for Freshman Oratory, presented by Mr. Hugh O'Neill, of the class of '91, was awarded to Thomas Calasanctius Duffy, of the class of '08, Central Falls, Rhode Island.

A Fifty Dollar prize offered by the Hon John Francis Fitzgerald for the best Essay on South American Trade Relations, was awarded to Edward J. Lindemann. *Subject:* "The Relation of American Banking and of American Investment to our Export Trade."

The Earl Dickens Prize for Journalism was awarded to George Haller: "A Faithful Man," first; and Howard R Parker "The Boys of Notre Dame One Hundred Per cent Men," second

When degrees and honors had been conferred, the President of the University introduced the Right Reverend Joseph Chartrand, D. D., Coadjutor Bishop of Indianapolis whose scholarly and brilliant address was to close the exercises of these days of jubilee made memorable by gorgeous pageantry and noble eloquence. The distinguished bishop whose daily life is a marvel of parochial activity, lives so near to the heart of his Catholic people that he can detect the false currents in the world and with philosophic mind trace them to their source in the false and pagan principles that too often insinuate themselves into the teachings of secular universities. He pointed out these dangers emphatically in his address and made clear the crying need in the world of men imbued with the Catholic principles that are the rock upon which schools like Notre Dame are builded. His address follows:

BISHOP CHARTRAND'S ADDRESS.

Bishop Chartrand

EVERYONE, be he an alumnus or a visitor, coming to this famous shrine of learning, fascinated by the magnificent array of buildings, the sumptuous equipment, the harmonious beauty of the place, the splendid body of teachers, will pronounce happy the portion of those to whom it is given here to dwell.

"The Diamond Jubilee has brought vividly to our minds the early history of Notre Dame, the saintly character of her founder and his associates, the part they played as pioneers in our beloved State of Indiana, and in what was then the old historic diocese of Vincennes. Surely, we have reason, after seventy-five years to give public thanks to Almighty God, and to revere the memory of men, the instruments of Divine Providence in founding this and contemporary institutions. Who can adequately estimate the wonderful works of these generous religious communities, in the early years of this great commonwealth, during the formative period and down to the present day; each educational, yet different in scope, typical of the unity amid the rich variety of gifts to be found in the Church of God?

"Indiana has been singularly blessed in the number and excellence of her religious schools and teachers, and at the very apex stands the University of Notre Dame. No other ranks higher, no other equals her. After years of struggle, striving, and sacrifice, profiting by the experience of kindred universities, led on by the wisdom of those whose souls were ablaze with the love of God, she is enthroned, to-day, in the temple of national renown. Perfect in organization, single, yea, supernatural in purpose, high in the standard of her intellectual activity, strong in the unity of all her mental and moral forces, her position, her power, her permanency among Universities is established. It is remarkable that here should have been

accomplished in seventy-five years what elsewhere has required centuries of unremitting toil and sacrifice, and what, even in our own country, has not been attained by institutions endowed by material wealth, and encouraged and supported by men of worldly position and power.

"There is a peculiar charm about every great school of learning, but the Universities have a magic all their own. The past, with all its achievements of peace and its trophies of war, contains nothing more majestic and inspiring than the renowned shrines of learning. Founded, dowered, conducted, frequented by the best of men, the early Universities became the most powerful agencies of Christianity and civilization, the greatest ornaments and the glory of nations. Depositories of all available treasures of knowledge, homes and haunts of elevated minds and noblest fellowship, intellectual centres where dwelt in unity harmonious founders, benefactors, masters, scholars—they live for us again to-night in pageant magnificent, glorifying the past, shedding light and lustre upon the present, and giving luminous promise for the future.

"Subtle and profound in influence, with age lending dignity and authority to their utterances, the Universities, not only reflected but shaped the mental, the moral, the social, the religious, the political attitudes of their respective times and places. There is about their venerable buildings a cloistral calm, an air of sanctity, the enchanting presence of disembodied saints and sages, ready to speak to posterity whenever consulted. To live in such environment and amid such company, should beget depth of understanding and largeness of view, and a charming sense of humility and power combined. Let there be absolute and unswerving devotion to truth and justice, enlightened and unalterable love for God and man, loyal pursuit of ideals, the very highest in the realm of knowledge and action,—and a University is blessed, indeed, the nearest approach to a terrestrial paradise. However, should there be a spirit of compromise in these matters, should erroneous principles be inculcated and find general acceptance, untold evil is the result. It is a well-known fact that some of the world's leading Universities, abandoning the solid and sacred rock of the past, have launched out into the sea of unsound doctrine, have openly defended principles in direct contravention to the dictates of religion and morality. This sort of infidelity to the tried and tested past has at last borne fruit. Literature, statesmanship, family life, individual character, have felt it. From the leaders it has descended to the led, and to-day blood and tears are drenching unhappy Europe,—Europe which owes all its good, all its glory, to the past of which it had grown tired. The deplorable results might have been foreseen; they had been predicted; the people were permeated with the poison of intellectual pride and disregard for authority, human and divine. The poison spread more quickly than was expected; the storm broke suddenly and with a fury terrific.

"The divorce of religion from morality, nation cult, necessity and expediency paraded as laws, these and other high-sounding designations were to supplant the outgrown, unchangeable teachings of the Incarnate Son of God. Rationalism and Atheism have been enthroned in the old shrines of learning and sanctity, things material remain the only objects worth the while, and at the entrance of these once-hallowed haunts we read the great blasphemy of the age—*welcome to all, but to God no admittance.*

"And who is this God whom the modern so-called great universities would exclude? It is He 'who enlighteneth every man that cometh into this world.' 'To Him,' says Cardinal Newman in his 'Idea of a University,' 'must be ascribed the rich endowments of the intellect, the irradiation of genius, the imagination of the poet, the sagacity of the politician; the widsom (as Scripture calls it) which now rears and decorates the Temple, now manifests itself in proverb or in parable. The old saws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditionary rules of truth, justice, and religion, even though imbedded in the corruption, or alloyed with the pride, of the world, betoken His original agency and His long-suffering presence. Even where there is habitual rebellion against Him, or profound, far-spreading social depravity, still the undercurrent of the heroic outburst, of natural virtue, as well as the yearnings of the heart after what it has not, and its presentiment of its true remedies, are to be ascribed to the Author of all good. Anticipations or reminiscences of His glory haunt the mind of the self-

sufficient sage and of the pagan devotee: His writing is upon the wall, whether of the Indian fane or of the porticoes of Greece. . . . He is with the heathen dramatist in his denunciations of injustice and tyranny and his auguries of divine vengeance upon crime. Even on the unseemly legends of a popular mythology He casts His shadow, and is dimly discerned in the ode or the epic, as in troubled water or in fantastic dreams. All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from Him.'

"It becomes our solemn duty to exercise the utmost vigilance lest these pernicious teachings find favor with the children and the young people of our beloved country and precipitate a similar, a worse catastrophe. Just at this moment, we in the United States of America hesitate, and justly so, to send the flower of our young manhood untrained to the battlefields of Europe, for fear that lack of preparation in such a frightful conflict make them helpless victims. But what greater consideration what more scrupulous solicitude, should we not show in preparing them and equipping them for another, even a greater, an inevitable conflict, the battle of life, the battle upon which hangs their happiness for time and for eternity.

Max Pam Justice Dowling Bourke Cockran

"Nothing is more sad than the myopic groping of the perversely educated, mistaking the most important issues of life, led on to the unspeakable tragedy of talent ruined, genius degraded, life made useless, eternity bankrupt. The highest purpose of true education is to unfold, to safeguard, to strengthen, and to beautify God's precious masterpiece here,—human character. This, education's grandest work, cannot be done without a just appreciation, a vision of man at his best, and his best is as God, his Maker, intended him to be. And in this, our holy religion, and it only, absolutely it alone, is competent to give the all-important higher view. A system of religion that produced a Clement, a Basil, a Chrysostom, a Thomas Aquinas, a Dante, and a host of others, men of full-orbed personality, moral and intellectual giants, amidst every variety of social and political ideas and conditions, cannot be destitute of structural elements of permanent value. Our fountain heads of learning, therefore, must be kept pure and unadulterated, fully prepared to assist in every way the youth of the land, who come, not in quest of gold or pleasure, notoriety or sudden success, but of something infinitely more valuable and permanent: knowledge, forever allied with its source, Truth Eternal; character, based on principles that have as their impregnable foundation the very Moral Beauty of the All-Holy One.

"It has been well said: 'Education is the apprenticeship of life,' and as such is not completed in the University. However, student years are precious years, because mind and body then develop toward perfection, habits take on definite form, modes of thought crystallize, presaging the convictions, the conduct of the future. I need not tell the graduates of this evening that I hardly think they realize fully the blessings, the advantages, that have been theirs in the activity and the atmosphere of this noble University of the new world. 'Without me,' said Our Lord to His Apostles, 'you can do nothing.' This is the very foundation, the continuance, the success of Notre Dame. So marvellous is the magnitude, the grandeur of the achievements of Father Sorin and his colaborers that the world is astounded. It understands that human power alone could never accomplish what we see at Notre Dame to-day. But Father Sorin and his companions well knew the words of the Blessed Master: 'Without Me you can do nothing.' They well

knew the challenge of the world. 'Without me you can do nothing.' Yet they listened to the voice of Him with whom everything is possible, and like unto the original twelve, who went without scrip or purse, these heroic pioneers went forth with nothing of the world's goods. Their only treasure was their faith in God, the greatest of all treasures, that faith which has erected the most magnificent works this world has ever known. To this faith was added their confidence in His promise, 'Seek ye first the kingdom of God and His justice and all things else shall be added unto you.' Men of the world, when they inaugurate a great seat of learning, ask for money, large endowments, spacious buildings, the patronage of the rich and the powerful. Father Sorin and his successors, your beloved leaders along the pathway of learning and character, have had nothing of these worldly gifts. The foundation, the strength, the permanency of the work of seventy-five years was their faith, their self-sacrifice, their love of God and man. If their heroic faith, their heroic love, led them on to heroic work, in other words, if God has been with them, because they lived and labored for Him only, then will He be with you also. Upon you, your Alma Mater places the crown of approval to-night. Take with you the indomitable faith, take with you the heaven-born ideas that to-night place the diadem of glory on the brow of Notre Dame.

"Your Alma Mater's affection will follow you. Full well she knows the trials, the tests of ability and character that await you. She has endeavored to prepare you for the ordeal; she has imparted to you the correct notion of success, and whilst you are struggling in the danger, the din and smoke of life's battle, her prayers will ascend to the Great Throne, that you may always be to Church and Country, an ornament, a glory,—the special mark of loyal sons of Notre Dame.

"To thee, O Notre Dame, thou valiant Mother of valiant men, to thee, resplendent in the aureole of thy seventy-five years' achievements, to thee on this auspicious day of thy Diamond Jubilee, we address the words of the Inspired Poet: 'Thou art beautiful, grace is poured forth on thy lips; therefore hath God blessed thee. In thy comeliness and thy beauty, go forth, proceed prosperously and reign, because of truth and meekness and justice, and God shall wonderfully lead thee on."

When Bishop Chartrand concluded his address Father Cavanaugh expressed the gratitude of the University to all those who had made blessed the days of her festivity. He said:

FATHER CAVANAUGH'S FINAL WORDS.

Father Cavanaugh

AND now, the time has come to write finis to the end of these beautiful exercises. From the depth of a grateful heart I offer to Almighty God most fervent thanks. The glorious weather, the assemblage of brilliant prelates, priests and laymen, the troops of friends, the multitudinous graces of these blessed days—for all of these I offer hearfelt thanks to Divine Providence.

"To our Holy Father Pope Benedict XV., what can one say of affection and gratitude except that for his beautiful letter of greeting and his precious benediction we shall all be his debtors so long as we live, and all of us will strive more than ever to be worthy of his confidence, his approval and his blessing. Long live our glorious Holy Father, the XVth Benedict!

"To the Venerable Cardinal who has borne the burden of his eighty-three years a thousand miles across the country, I offer especial gratitude. His gracious presence has lent to this Jubilee a charm and a distinction which otherwise it never could have had.

"To the Apostolic Delegate, whose beautiful presence brought the person of the Holy Father so close to us, whose modest and dignified bearing won all hearts to greater love and loyalty for himself as well as for his august master, I desire to express the gratitude of the University and the Community.

"I thank Archbishops Hanna and Mundelein for the golden eloquence which added brilliance and wisdom to these days and whose heroic good will made it possible for them to give out of their busy lives the necessary time to render so great a service.

"To Bishop Chartrand, whose noble discourse still rings in our ears and whose kindly presence is one of the most joyous features of the occasion, I beg to give the thanks of all who heard him. He perpetuates worthily the noble traditions of Old Vincennes.

"To Bishops Kelly and Burke and Shahan it came near to being Kelly and Burke and Shea—I am thankful for kindly services, and I mention with special appreciation that the learned and lovable Rector of the Catholic University of America comes to us with no slight inconvenience on the eve of his own Commencement.

"To the great Paulist, the beloved and holy Father Elliott, goes a fresh blessing from his Alma Mater for his reverential recollections and his touching discourse. If Notre Dame had done nothing more than to prepare this great priest for his work, she would have justified her existence.

"To the brilliant Justice Victor J. Dowling, the eloquent Bourke Cockran, and the audacious Mr. Scott [here the audience smiled at the allusion to Mr. Scott's plain advice to the Hierarchy] I give the best thanks of my heart. Their presence here has been an inspiration and a joy.

"To Father Finn, I give my affectionate thanks for the noble generosity which brought the Paulist Choristers to Notre Dame to complete the beauty of the church services. Happy are those favored ones who are learning the mysteries and ecstasies of music at his holy and beautiful hand.

"To my own Community, and to our generous friends, who have so superbly come to our assistance with a multitude of kindly services I make most grateful acknowledgment.

"And to the beloved Bishop of Fort Wayne—the best bishop in the world!—I wish to make public admission of many great and beautiful kindnesses extending over all the years of his gentle and fruitful administration of this diocese. I will now ask him to set upon these Jubilee Exercises the seal of his holy benediction."

The audience rose to receive the blessing and in a few minutes the great hall was wrapped in silence and darkness, and the Diamond Jubilee was history.

It was a closing in harmony with the solemn and magnificent exercises of the preceding days. Everyone had caught the jubilee spirit, and, as the great crowds poured out into the cool night, joyous congratulations leaped from every lip. There was hearty hand-shaking between the happy graduates; there was the joy of satisfied parents who had witnessed the consummation of fond hopes; there was the assuring word of professors proud to see this happy crown to their labors.

Outside the campus was all astir. Automobiles whirled about the quadrangle cutting big swaths in the darkness with their glaring lamps. The twinkling lights that swung from tree to tree showed the crowds moving along the paths, enjoying the cool of a delightful evening and the laughter that rang out in the night gave the note of feeling that animated all. Automobiles filed up to the main building; there was good natured banter, and hearty laughter, the slam of doors, the cheery good-bye and many of the guests whirled away happy and pleased with the full days of jubilee.

But many had planned to wait till the morrow. In the Oliver Hotel an informal dance brought the young people together; the whirring dancers beat out the short hours till midnight to the strains of delightful music. In the Main Building a great crowd of alumni had gathered to enjoy a last hour of reminiscence, and stirring speeches, the old cheers and the old songs turned the night into day. It was a late hour when these crowds moved again toward their halls; the campus was deserted; the lights disappeared and the pulsing monotony of a million insects but emphasised the quiet of the night.

By noon of the next day the last of the visitors had departed and Notre Dame lapsed into its summer quiet until the in-coming crowds of the new year should make it a busy town again.

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Grateful and sincere thanks are offered by the President and Faculty of the University to St. Mary's College, Notre Dame, and to a multitude of friends and neighbors, Catholic and non-Catholic, in South Bend and in other cities, whose kind cooperation contributed, so much to the success and brilliance of the Jubilee celebration. Whether the hour was early or late; whether the service requested was easy or difficult, modest or conspicuous, the ready response proved most gratifyingly the loyalty of those who know Notre Dame. Such kindly interest is a real inspiration and it enables us to face the future not merely with renewed zest and courage, but with the earnest determination to deserve even more thoroughly such superb friendship and devotion when the Centenary is celebrated.

Here's for a bigger and better Notre Dame in 1942!

The
Notre Dame Scholastic
Disce-Quasi-Semper-Victurus Vive-Quasi Cras Moriturus

Published every Saturday during the School Term at the
UNIVERSITY OF NOTRE DAME

DIAMOND JUBILEE NUMBER

We are easily within the bounds of modesty in claiming that the beautiful cover which adorns THE SCHOLASTIC is worthy of the brilliant eloquence it encloses. For this rare example of Celtic art we are indebted to Mr. Thomas Augustus O'Shaughnessy, of Chicago. The genius of Mr. O'Shaughnessy is as unmistakable as his nature is spiritual. It would be a happy development if he could gather round him a group of men of his own kind who could imbibe his spirit and win into the mysteries and witcheries of his subtle art. We have long wished that some wealthy lover of things Catholic, Irish and beautiful might endow a chair at the University in order that Mr. O'Shaughnessy might be with us always and become the founder of a new school of art.

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—Among those who gave glory to the Jubilee exercises, were a number of friends whose thoughtful kindness has left us pictures of these happy days of jubilee as fair and inspiring as the eloquent addresses that thrilled the visiting multitudes. Father John Talbot Smith has struck a Jubilee medal in the pure gold of English speech, and has gathered within the glowing circle of his "Idyll" as within the circumference of a Grecian shield, the scenes that made beautiful these festal days. The quiet, cultured scholar, Bishop McDevitt of Harrisburg, writes of the impression that lingered with him when the long chain of ceremonies was at an end. Tom Daly chanted from afar the praises of Our Lady of the Lake, while Mr. Thomas caroled from some near-by leafy covert. Mr. Frank Spearman, the observing critic of life, Mr. Seumas McManus, who paints pictures in words as gracefully and truthfully as ever artist painted in colors, and Mr. Thomas O'Hagan of Canada—each gives us in memorable sketches his impressions of the days of the Diamond Jubilee.

To all we are deeply and heartily grateful.

Notre Dame and Its Diamond Jubilee.

BY FRANK HAMILTON SPEARMAN, LL. D., '17.

Frank Spearman

THERE is, to me, no precinct quite like that of the University of Notre Dame—there is, indeed, to me no seat of learning at all like Notre Dame. Beautiful academic spots—Oxford or Princeton for example—communicate to the visitor their sense of restfulness. But to this pleasing impression of repose, Notre Dame adds the fine sense of being a home to whoever seeks its sanctuary.

Each return to its inviting hospitality deepens this impression. To revisit Notre Dame is to relax, to breathe deeply, to lay aside the clinging armor of daily preparedness. To walk in high and cooling halls; to sit with goodly company at the board of plenty; to loiter at will among green fields; to find the Eternal Presence within the quiet of clustered columns and Gothic arches—this it is to be at Notre Dame.

And during recurring visits—separated by intervals wrung only too far apart from the exactions of the world—I have been impressed with the truth at Notre Dame made manifest—that rest does not connote stagnation, that calm does not signify idleness, that poise does not imply torpor. This great engine of learning moves in its undertakings seemingly like a large, well-ordered and precisely-adjusted machine, almost noiselessly, yet instinct with the substance of a speed and power that keep it not merely abreast, but in advance, of the achievements of our day. Notre Dame, it seems to me, more than our other own institutions of learning has with wisdom and prudence harnessed to its chariot wheels the *Zeitgeist*—curbing its extravagances but profiting by its vigor; adapting in this wise to the uses of its young men and teachers what is of practical value in the educational suggestions of the hour, but eliminating from them the bizarre and the spectacular.

To do this with any degree of success—and Notre Dame has, it seems to me, signally suc-

ceeded in the attempt—is to achieve a difficult thing. Such an undertaking needs more than ordinary initiative, and it calls, too, for a fine discrimination and an ordered judgment carefully referred for aid to the Source of all knowledge and all wisdom. A dearly-loved President and a devoted faculty of advisers have for years made this effort a constant one, and how they have succeeded is reflected in the surprising and substantial growth of their institution without the sacrifice of an iota of what Father Sorin resolved in its founding should be the ideal of Notre Dame. Without lowering in the least these aspirations of the founders—rather by insisting at all costs on them—the Notre Dame leaders of our own day—young men of power and older men of counsel—have chosen continually from the New and steadily drawn strength from the Old.

Nor is this effort different in kind from that supreme effort of Father Sorin and his devoted associates. Their trials were the pioneer trials' the unbroken field and forest glade, the snow, the ice, the cold, poverty, absence of material resources, the breaking of virgin ground. But it was all experiment, all advance, all a groping amid difficulties. And what I count to the honor of the successors of the great founder, to the honor of those who to-day preside over the destinies of Notre Dame, is that they have not faltered in continuing to break for the curriculum and discipline of the University, a clean, clear-cut path through the almost trackless wastes of surrounding experiment in education.

It is in an especial manner, I take it, this spirit of unremitting toil in ever-new fields, while cultivating assiduously the tried and true ones, that has made the celebration of the Diamond Jubilee of Notre Dame University so notable an event in the history of American education. It is the successful working out of these never-ceasing problems that has made it a pleasure and a privilege for so many men of widely differing achievements in American life to gather from all quarters of this great country with the Fathers and sons of Notre Dame in pleasing commemoration of its seventy-five years of progressive life.

Our most venerable and dearly-loved Cardinal revisiting its halls after an interval of almost thirty years, the head of our Navy, stealing an instant from the cares of his position at a moment when his country had but entered into the greatest of world wars, to receive Notre Dame's highest honor; the gathering of the heads of our dioceses and archdioceses and so large a body of their clergy, the presence of the personal representative of the head of all the Catholic Church himself; the assembling of busy laymen taken for the moment from every walk in life; the presence of great American orators—all these things have movingly ex-

The Jubilee.

BY BISHOP PHILIP R. McDEVITT.

THE festivities of the three days of great rejoicing were worthy of the memorable and glorious occasion that prompted them.

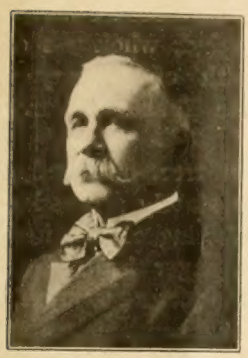
Above all the other happy memories of the Jubilee, I cherish most the unerring and unqulified note of patriotism and faith, particularly as it rang out in the addresses of the laymen and the recent graduates of the University. It is the Notre Dame tradition, I believe, the legacy of its holy and loyal founder, whose spirit, thanks to the magnificent institutes of Holy Cross men and women he established at Notre Dame, is energizing throughout the Catholic life of the States of the Middle West. And very happily, it was Admiral Benson, who on Saturday night, first struck this characteristic note of patriotism and religion. In his acceptance of the University's Laetare Medal, the ranking officer of the United States Navy, even during the present national crisis, expressed with charming simplicity and calm dignity, in deep earnestness withal and unfeigned pleasure, his appreciation of the noblest gift within the bestowal of a great and influential Catholic seat of learning.

Notre Dame revealed in this celebration how well she has caught from her great-souled founder, and in turn taught the solid lesson of devotion to one's country and love of God, the twofold bulwark of a nation's strength and prosperity and happiness.

pressed the feeling in which Notre Dame University is held by that steadily growing element of our people who believe that the salvation of our loved country itself ultimately must rest on the sure foundations of Christian education.

Vestigia Retrorsum!

BY THOMAS O'HAGAN, LL. D., '17.



Thomas O'Hagan

ON JUNE the 9th, 10th, and 11th, a great Catholic seat of learning, an altar dispensing the light of faith and science, a herald of Catholic letters, rejoiced in the celebration of its Diamond Jubilee. Seventy-five years had brought their goodly gifts and laid them in the lap of beauteous and historic Notre Dame, nestling in peace and prayer on the shores of Lake St. Joseph.

Rich indeed had been the harvest reaped since the seedlings of faith and hope were cast in the wilderness by the prayerful heart and hand of its saintly founder, Father Sorin.

From every quarter of the New World came the sons of Notre Dame and their legion of friends to share in the joy of this Diamond Jubilee. June with lustrous eye smiled upon the festivity. Under the aegis of our Blessed Mother and her blue mantle crowning the noble pile of structures that the zeal and faith and self-denial and labors of the Fathers and Brothers of Holy Cross have builded in devotion during seventy-five years, the festive celebration starred with a wondrous brilliance unfolded itself in a round of program matchless in its offering and full of the splendor which faith and art both lend and inspire.

The beautiful hospitality of Notre Dame, ever generous as it is genuine, touched and delighted the heart of every guest within its walls. The writer of this sketch has shared in many college jubilees, but never had he witnessed one of such surpassing splendor—one so well keyed to the purposes of Catholic educational ideals, one so full of the breath of spiritual and intellectual aspiration, of true Catholic culture—as was the Diamond Jubilee of Notre Dame University, Indiana.

A succession of events witnesses of the triumphs of faith and intellect wedded in sacred union, filled the hours and the days: A Prince of God's Church, surrounded by distinguished prelates, priests and people, lent dignity and eclat to every portion of the three days' celebration. The most distinguished orators in Church and State, graced the pulpit and the stage. It was a union of grace and strength with the harmony of faith presiding over all.

As a guest within its doors I congratulate Notre Dame on its signal achievement during the seventy-five years of its life and labors. May the rounded centuries bring it and its noble faculty an increasement of all good things, a rayful blessing through the intercession of our Blessed Mother.

At the Diamond Jubilee.

BY SEUMAS MACMANUS, LL. D., '17.

WERE the wish not too extravagant, I would that most of my days winged pleasantly as the couple of happy days I spent at Notre Dame's Diamond Jubilee.

Though all the time there I treaded my way through throngs, I was filled with quiet happiness—that balmy heart happiness which comes from observing the happiness around one and being subtly infected by it.

And the crowd at Notre Dame was not a crowd as usually understood—had none of the fret, fatigue, and restlessness of a crowd. It was a concourse of joyous people possessed by a peaceful gladness and a glad restfulness. That is how my subconscious self sensed my surroundings. To everybody, everything seemed good and pleasant.

It was good to see the evidences of striking progress furnished by the finished new Library and the started new Science Hall. It was good to see there pillars of Church and state (six feet four inches of Governor Goodrich, stands out among the pillars) gracing the occasion by their presence. It was good to see poet from the Atlantic meet novelist from the Pacific. And it was good to sit spell-bound under some of America's first orators.

All this was good. But to me it was still more pleasant to observe the meeting, from their far-scattered abiding places and widely divergent walks of life, of the many who in years

gone past, had trod these paths as high-hearted boys, had underneath these trees bound their friendships, dreamt their dreams, and builded their castles—and, above all, had grown in their soul's rich soil the beautiful love which time's tempests never could uproot, of their thrice-endeared Alma Mater. Now they had forsaken the world's frets, and shaken off the world's worries, and returned to renew their youth, sweet, glad, and care-free, underneath the welcoming elms and in the holy halls of Notre Dame.

Good, too, was one's personal joy in meeting here, unexpectedly, at this turn, or at that corner, one's own friends from otherwheres—as Father G. of the grave thought and the bubbling boyishness, nurtured on the blue lake of Devenish, amid the dark woods of Erha which I love; M. whose home-bound soul is ever hovering over the bird-haunted, singing Slaney; Father K., with heart as royal and as big as his own big royal Mount Cuilcagh, and deep as the Shannon Pot ("which was never yet fathomed") and every cubic yard of it fired for Ireland; the poet from Brooklyn, too, with the traditional eccentricity of his tribe seeming not sensitive of his natal misfortune; and Brother A. of the beautiful character, noble representative of the noble land to which his warm heart, ever turning, is needle-true.

And for such an ideal reunion, the weather was ideal—all thanks to heaven, Father Cavanaugh, and the sun. Who has ever felt Father Cavanaugh's smile—that mellow, sweet, great smile, which is world-embracing, and which makes you believe that you are the world—who, I repeat, has ever felt that wonderful smile without feeling that summer had come? But when the sun (as on those golden days) gets on the job with the President of Notre Dame—!

And 'twas just that way on earth and sky during the days of the Jubilee.

As I walked the paths amid the joyous throng, I reflected how I had not the advantage of a college education. My Alma Mater was exactly twenty-six feet long by eighteen wide (smaller than Notre Dame's coal-hole), and six feet to the eaves: and one white-haired, beautiful old man who was President, Vice-president and Faculty, filled all the chairs—and all of them were represented by one unpainted form. Through the days of my school career my hand plied the spade far oftener, and found it lighter, than it did the pen. But again and again, these days, I thought that if the fairies had favored me by putting within my reach a college course, and that if I had known all the great colleges that since have called the mountain boy to give him his mountain lore, I should, of them all, eagerly ask to sit in the holy halls and walk the blissful paths of Notre Dame, God-benisoned. And had I a son—for whom I should naturally covet culture of mind, wholeness of soul, health of body, wealth of memory—to holy, happy Notre Dame I should hurry him.

As I stood underneath a tree, on Sunday afternoon, and saw pass the stately procession which went forth for the blessing of the new Library, and observed the eager hosts that pressed on every side, I tried to picture to myself Father Sorin's statue on the campus, called to life—the blessed old man rubbing his eyes, looking out upon the gorgeous sight, meditating upon the multitude, and, in some daze and much amaze, now allowing his wide-opened orbs to wander from great building to great building of the piles that raised their heads before and around him, and then lifting puzzled eyes to Heaven, saying, "Oh, Lord, can indeed the little work which I started, have thus gathered national glory? Can the tiny seed that I sowed have thus miraculously fructified?"

But be sure that Father Sorin was there, the gladdest of the glad, those days. And many another teacher and preacher who had toiled here to God's glory—toiled, and builded, and beheld the miracle grow under their honored hands—and gone to their reward. Be sure, priests who had prayed here, teachers who had taught here, and flocks of students who had studied here, but whose bones are now mould, walked the walks with us unseen those days; sat at, and arose from, the tables with us unreckoned; greeted the orators unheard, and to every fortunate one of us, gave their grateful, silent benediction. They gave us joyous welcome, blissful company, and wistful adieu. Be it not long till we, the shadows, and they, the reality, know mutual bliss again under the shadow of Our Lady beloved.

But, be it soon, or be it never, many of us will ever treasure memory glad as was the sunshine and green as was the sward during those glad Jubilee days at Notre Dame.

The Star Spangled Banner

Studios of Thomas A. O'Shaughnessy — Chicago

And where is that band who so vaunt-
ingly swore That the havoc of war and
the battle's confusion A home and a
country should leave us no more?
Their blood has washed out their
foul footsteps' pollution. No refuge
could save the hireling and slave
From the terror of flight or the
gloom of the grave And the star-
spangled banner in triumph doth
wave O'er the land of the free
and the home of the brave.

FRANCIS SCOTT KEY.